THE BOOKE OF COMMON PRAYER, AND Administration of the Sacraments, And other Rites and Ceremonies of the Church of England.

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Cum Priuilegio Regiæ Maiestatis.

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THE CONTENTS OF THIS BOOKE.

j AN Acte for the vniformitie of Common prayer.

ij A Preface.

iij Of Ceremonies, why ſome be aboliſhed, and ſome reteined.

iiij The order how the Pſalter is appoynted to be read.

v The order how the reſt of holy Scripture is appointed to be read.

vj Proper Pſalmes and Leſſons at Morning and Euening prayer, for Sundayes, and certeine Feaſts and dayes.

vij The Table for the order of the Pſalmes to be ſaid at Morning and Euening prayer.

viij An Almanack

ix The Table and Kalender for Pſalmes and Leſſons, with neceſſarie rules apperteining to the ſame.

x The order for Morning prayer and Euening prayer throughout the yeere.

xj The Letanie.

xij The Collects, Epiſtles, and Goſpels, to be vſed at the miniſtration of the holy Communion throughout the yeere.

xiij The order of the miniſtration of the holy Communion.

xiiij Baptiſme, both publike and priuate.

xv Confirmation, where alſo is a Catechiſme for children.

xvj Matrimonie

xvij Viſitation of ſicke.

xviij The Communion of the ſicke.

xix Buriall.

xx The Thankſgiuing of women after childe birth.

xxj A Commination againſt ſinners, with certeine prayers to be vſed diuers times in the yeere.

BRITISH MUSEUM

An Acte for the vniformitie of Common prayer, and seruice in the *Church, and administration of* the Sacraments.

WHere at the death of our late soueraigne Lorde King Edward the sixt, there remained one vniforme order of Common seruice and prayer, and of the administration of Sacraments, Rites, and Ceremonies in the Church of England, which was set foorth in one booke, entituled, The booke of Common prayer, and administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorised by acte of Parliament, holden in the fifth and sixth yeeres of our said late soueraigne Lord King Edward the sixth, entituled, An Acte for the vniformitie of common prayer, and administration of the Sacraments: the which was repealed and taken away by acte of Parliament, in the first yeere of the reigne of our late Soueraigne Ladie Queene Mary, to the great decay of the due honour of God, and discomfort to the professors of the trueth of Christes religion.

Bee it therefore enacted by the authoritie of this present Parliament, that the sayd estatute of repeale, and euery thing therein contained, onely concerning the sayde Booke, and the seruice, administration of Sacraments, Rites, and Ceremonies, contained or appointed in, or by the sayd booke, shall be voyde and of none effect, from and after the feast of the Natiuitie of Saint John Baptist next comming. And that the sayd Booke, with the order of seruice, & of the administration of Sacraments, Rites, and Ceremonies, with the alteration and additions therein added, & appointed by this estatute, shall stand, and be from and after the said feast of the Natiuitie of Saint John Baptist, in full force and effect, according to the tenour and effect of this estatute: any thing in the foresaid statute of repeale to the contrary, notwithstanding.

And further be it enacted by the Queenes Highnesse, with the assent of the Lordes and Commons in this present Parliament assembled, and by the authoritie of the same, that all and singular ministers, in any Cathedrall or parish Church, or other place within this Realme of Englande, Wales, and the marches of the same, or other the Queenes dominions, shall from and after the feast of the Natiuitie of Saint John Baptist next comming, bee bounden to say and vse the Mattens, Euensong, celebration of the Lordes Supper, and administration of eche of the Sacraments, and all their Common and open prayer, in such order and fourme

as is mentioned in the sayde booke, so authorized by Parliament in the sayd fifth and sixth yeere of the raigne of King Edward the sixth, with one alteration or addition of certaine Lessons to bee vsed on euery Sunday in the yeere, and the fourme of the Letanie altered and corrected, and two sentences onely added in the deliuerie of the Sacrament to the communicants, and none other, or otherwise. And that if any maner of Parson, Vicar, or other whatsoeuer minister, that ought or should sing or say Common prayer mentioned in the sayde Booke, or minister the Sacraments, from and after the feast of the Natiuitie of Saint John Baptist next comming, refuse to vse the sayde Common prayers, or to minister the Sacraments in such Cathedrall or Parish Church, or other places, as he should vse to minister the same, in such order and fourme as they bee mentioned and set foorth in the sayde Booke, or shall wilfully or obstinately (standing in the same) vse any other Rite, Ceremonie, Order, Fourme, or maner of celebrating of the Lordes Supper openlie or priuilie, or Mattens, Euensong, administration of the Sacraments, or other open prayers, then is mentioned and set foorth in the sayd Booke (Open Prayer in and throughout this Acte, is meant that prayer which is for other to come vnto or heare, eyther in Common Churches, or priuate Chappels, or Oratories, commonly called the Seruice of the Church) or shall preach, declare, or speake any thing in the derogation, or deprauing of the sayde Booke, or any thing therein contained, or of any part thereof, and shall bee thereof lawfully conuicted, according to the lawes of this Realme, by verdict of twelue men, or by his owne confession, or by the notorious euidence of the facte: shall lose and forfaite to the Queenes Highnesse, her heyres and successours, for his first offence, the profite of all his spirituall benefices or promotions, comming or arising in one whole yeere next after his conuiction: And also that the person so conuicted, shall for the same offence suffer imprisonment by the space of sixe monethes, without bayle or mainepryse. And if any such person, once conuict of any offence concerning the premisses, shall after his first conuiction eftsoones offend, and bee thereof in fourme aforesayd lawfully conuict: that then the same person shall for his second offence suffer imprisonment by the space of one whole yeere, and also shall therefore be depriued ipso facto of all his spirituall promotions. And that it shall bee lawfull to all patrons or donours of all and singular the same spirituall promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall bee twise conuicted in fourme aforesayde, shall offende agaynst any of the premisses the third time, and shall bee thereof in fourme aforesayde lawfully conuicted: that then the person so offending, and conuicted the third time, shall be depriued ipso facto of all his spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend and bee conuict in fourme aforesaid,

ſaid, concerning any of the premiſſes, ſhall not be beneficed, nor haue anie ſpiritnall promotion: that then the ſame perſon ſo offending and conuict, ſhall for the firſt offence ſuffer inpriſoument during one whole yeere next after his ſaid conuicion, without baile or mainprize. And if any ſuch perſon not hauing any ſpirituall promotion, after his firſt conuiction, ſhall eftſoones offend in any thing concerning the premiſſes, and ſhall in forme aforeſaid be therof lawfully conuicted: that then the ſame perſon ſhall for his ſecond offence ſuffer impriſonment during his life.

And it is ordained and enacted by the authoritie aboueſaide, that if any perſon or perſons whatſoeuer, after the ſayd feaſt of the Natiuitie of S. Iohn Baptiſt next comming, ſhall in any Enterludes, Playes, Songes, Rimes, or by other open words, declare or ſpeake any thing in the derogation, deprauing, or deſpiſing of the ſame booke, or of any thing therein contained, or any part thereof, or ſhall by open fact, deede, or by open threatnings, compell, or cauſe, or otherwiſe procure, or mainteine any Parſon, Vicar, or othe rminiſter, in any Cathedrall or Pariſh church, or in chapell, or in any other place, to ſing or ſay any Common and open prayer, or to miniſter any Sacrameut, otherwiſe or in any other maner and fourme then is mentioned in the ſaid booke, or that by any of the ſaid meanes, ſhall vnlawfully interrupt or let any Parſon, Vicar, or other miniſter, in any Cathedrall or Pariſh church, chapell, or any other place, to ſing or ſay Common and open prayer, or to miniſter the Sacraments, or any of them, in ſuch maner and fourme as is mentioned in the ſaid booke: that then euery ſuch perſon being thereof lawfully conuicted in fourme aboueſaid, ſhall forfeit to the Queene our Soueraign Lady, her heires, and ſucceſſors, for the firſt offence an hundreth markes. And if any perſon or perſons, being once conuict of any ſuch offence, eftſoones offend againſt any of the laſt recited offences, and ſhall in fourme aforeſaid be thereof lawfully conuict: that then the ſame perſon ſo offending and conuict, ſhall for the ſecond offence forfeit to the Queene our Soueraigne Lady, her heires, and ſucceſſors, foure hundred markes. And if any perſon, after he, in forme aforeſaid, ſhall haue beene twiſe conuict of any offence concerning any of the laſt recited offences, ſhall offend the third time, and be thereof in fourme aboueſaid lawfully conuict: that then euery perſon ſo offending and conuict, ſhall for his third offence, forfeit to our Soueraigne Lady the Queene, all his goods and cattels, and ſhall ſuffer impriſonment during his life. And if any perſon or perſons, that for his firſt offence concerning the premiſſes, ſhall be conuict in fourme aforeſaid, doe not pay the ſumme to be payed by vertue of this conuiction, in ſuch maner and fourme as the ſame ought to be payed, within ſixe weeks next after his conuiction: that then euery perſon ſo conuict, and ſo not paying the ſame, ſhall for the ſame firſt offence, inſtead of the ſaid ſumme, ſuffer impriſonment by the ſpace of ſixe moneths, without baile or mainprize. And if any perſon or perſons that for his ſecond offence concerning the premiſſes, ſhalbe conuict in fourme aforeſaid,

An Acte for the vniformitie

doe not pay the sayd summe to be paid by vertue of his conuiction and this estatute, in such maner and fourme as the same ought to be paied, within sixe weekes next after his sayd second conuiction: that then euery person so conuicted and not so paying the same, shall for the same second offence, in the stead of the said summe, suffer imprisonment during twelue moneths, without bayle or mainepryse. And that from and after the sayd feast of the Natiuitie of Saint John Baptist next comming, all and euery person and persons, inhabiting within this Realme, or any other the Queenes Maiesties dominions, shall diligently and faithfully, hauing no lawfull or reasonable excuse to be absent, endeuour themselues to resort to their Parish Church or Chapel accustomed, or vpon reasonable let thereof, to some vsuall place where Common prayer and such Seruice of God shall be vsed in such time of let, vpon euery Sunday, and other dayes ordained and vsed to be kept as Holydayes: and then and there to abide orderly and soberly, during the time of Common prayer, preachings, or other Seruice of God, there to be vsed and ministred, vpon paine of punishment by the censures of the Church: and also vpon paine that euery person so offending, shal forfait for euery such offence twelue pence to bee leuied by the Churchwardens of the Parish, where such offence shall bee done, to the vse of the poore of the same Parish, of the Goodes, Landes, and Tenements of such offendour, by way of distresse. And for due execution heereof, the Queenes most excellent Maiestie, the Lordes Temporall, and all the Con.mons in this present Parliament assembled, doeth in Gods Name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeuour themselues to the vttermost of their knowledges, that the due and true execution hereof, may bee had throughout their Diocesse and charges, as they will answere before God, for such euils and plagues wherewith Almightie God may iustly punish his people for neglecting his good and wholesome Lawe. And for the authoritie in this behalfe, be it further enacted by the authoritie aforesayde, that all and singular the same Archbishops, Bishops, and all other their officers, exercising Ecclesiasticall iurisdiction, as well in place exempt, as not exempt, within their Diocesse, shall haue full power and authoritie by this acte, to reforme, correct, and punish by Censures of the Church, all and singular persons, which shall offend within any their iurisdictions or dioceese, after the said feast of the Natiuitie of Saint John Baptist next comming, against this acte and statute: Any other Law, Statute, Priuilege, Libertie, or prouision heeretofore made, had, or suffered to the contrarie, notwithstanding.

And it is ordained and enacted by the authoritie aforesayd, that all and euery Justices of Oyer and Determiner, or Justices of Assise, shal haue ful power and authoritie in euery of their open and generall Sessions, to enquire, heare, and determine all, and all maner of offences that shalbe committed or done contrary to any article conteined in this present act, within

the

the limits of the Commission to them directed, and to make processe for the execution of the same, as they may do against any person being indited before them of trespasse, or lawfully conuicted thereof.

Prouided alwayes, and be it enacted by the authoritie aforesaid, that all and euery Archbishop and Bishop, shall or may at all time and times at his libertie and pleasure, ioyne and associate himselfe, by vertue of this acte, to the sayde Justices of Oyer and Determiner, or to the sayde Justices of Assise, at euery of the saide open and generall Sessions to bee holden in any place within his Dioceese, for and to the inquirie, hearing, and determining of the offences aforesaid.

Prouided also, and bee it enacted by the authoritie aforesayde, that the bookes concerning the sayd seruices, shall at the costes and charges of the Parishioners of euery Parish and Cathedrall Church, bee attained and gotten before the said feast of the Natiuitie of Saint John Baptist next following: and that all such Parishes and Cathedrall Churches, or other places where the sayd bookes shall be atteyned and gotten before the sayde feast of the Natiuitie of S. John Baptist, shall within three weekes next after the said bookes so atteined and gotten, vse the said seruice, and put the same in vre according to this Act.

And be it further enacted by the authoritie aforesayde, that no person or persons shall be at any time hereafter impeached, or otherwise molested, of or for any of the offences aboue mencioned, hereafter to bee committed or done contrary to this acte, vnlesse he or they so offending, bee thereof indited at the next generall Sessions to bee holden before any such Justices of Oyer and Determiner, or Justices of Assise, next after any offence committed or done contrary to the tenor of this acte.

Prouided alwayes, and bee it ordeined and enacted by the authoritie aforesayd, that all and singular Lordes of the Parliament, for the third offence aboue mentioned, shalbe tried by their Peeres.

Prouided also and be it ordeined and enacted by the authority aforesaid, that the Maior of London, and all other Maiors, Bailifs: and other head officers, of all and singuler Cities, Boroughes and Townes corporate, within this Realme, Wales, and the Marches of the same, to the which Justices of Assise do not commonly repayre, shall haue full power and authority by vertue of this acte, to inquire, heare, and determine the offences aboueside, and euery of them, yerely within fifteene dayes after the feasts of Easter and S. Michael the Archangell, in like maner and fourme as Justices of Assise, and Oyer and Determiner may doe.

Prouided alwayes, and bee it ordeined and enacted by the authoritie aforesaide, that all and singular Archbishops and Bishops, and euery of their Chancellours, Commissaries, Archdeacons, and other Ordinaries, hauing any peculiar Ecclesiasticall iurisdiction, shall haue full power and authority, by vertue of this acte, as well to inquire in their visitation, synods, or elswhere within their iurisdiction, at any other time and place,

to take accusations and informations of all and euery the thinges aboue mentioned, done, committed, or perpetrated within the limits of their iurisdiction and authoritie, and to punish the same by admonition, excommunication, sequestration, or depriuation, or other Censures & processes in like forme as heretofore hath bene vsed in like cases by the Queenes Ecclesiasticall lawes.

Prouided alwayes, and be it enacted, that whatsoeuer person offending in the premisses, shall for the offence first receiue punishment of the ordinarie, hauing a testimoniall thereof vnder the said Ordinaries seale, shal not for the same offence eftsoones bee conuicted before the Justices: and likewise receiuing for the said first offence punishment by the Justices, he shall not for the same offence eftsoones receiue punishment of the Ordinarie: any thing conteined in this act to the contrary, notwithstanding.

Prouided alwayes, & be it enacted, that such ornaments of the Church, and of the ministers thereof, shal be reteined, and bee in vse, as was in this Church of England by the authoritie of Parliament in the second yeere of the reigne of King Edward the sixth, vntill other order shall be therein taken by authoritie of the Queenes Maiestie, with the aduise of her Commissioners, appointed and authorized vnder the great seale of Englande, for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also that if there shall happen any contempt or irreuerence to be vsed in the Ceremonies or rites of the Church, by the misusing of the orders appoynted in this booke: the Queenes Maiestie may by the like aduise of the sayde Commissioners, or Metropolitane, ordaine and publish such further Ceremonies or rites, as may be most for the aduancement of Gods glory, the edifying of his Church, and the due reuerence of Christes holy mysteries and Sacraments.

And be it further enacted by the authoritie aforesayd, that all lawes, statutes, and ordinances, wherein or whereby any other seruice, administration of Sacraments, or Common prayer is limited, established, or set foorth to be vsed within this Realme, or any other the Queenes dominions and countries, shall from henceforth vtterly be voyd, and of none effect.

The Preface.

THere was neuer any thing by the wit of man ſo well deuiſed, or ſo ſure eſtabliſhed, which in continuance of time hath not bene corrupted: as(among other things)it may plainly appeare by the common prayers in the Church, commonly called diuine Seruice. The firſt originall and ground whereof, if a man woulde ſearche out by the auncient fathers, hee ſhall finde that the ſame was not ordained but of a good purpoſe, and for a great aduauncement of godlineſſe. For they ſo ordered the matter, that all the whole Bible (or the greateſt part thereof) ſhould bee read ouer once in the yeere, entending thereby that the Clergie,and ſpecially ſuch as were miniſters of the Congregation, ſhould (by often reading and meditation of Gods worde) bee ſtirred vp to godlineſſe themſelues, and bee more able to exhort other by wholeſome doctrine,and to confute them that were aduerſaries to the trueth. And further,that the people(by daily hearing of holy ſcripture read in the Church) ſhould continually profite more and more in the knowledge of God, and bee the more inflamed with the loue of his true religion. But theſe many yeeres paſſed, this godly & decent order of the auncient fathers hath bene ſo altered, broken,and neglected,by planting in vncertaine ſtories, Legends, Reſpons, Verſes, vayne Repetitions, Commemorations, and Synodalles, that commonly when any booke of the Bible was begunne,before three or foure Chapters were read out,all the reſt were vnread. And in this ſort the booke of Eſai was begunne in Aduent, and the booke of Geneſis in Septuageſima: but they were onely begunne,and neuer read through. After like ſort were other bookes of holy Scripture vſed. And moreouer, where as Saint Paul would haue ſuch language ſpoken to the people in the Church, as they might vnderſtand, and haue profite by hearing the ſame: the ſeruice in this Church of England(theſe many yeeres) hath bene read in Latine to the people, which they vnderſtood not: ſo that they haue heard with their eares onely, and their heart, ſpirite, and minde haue not bene edified thereby. And furthermore, notwithſtanding that the auncient fathers haue deuided the Pſalmes into ſeuen portions, whereof euery one was called a Nocturne: nowe of late time a fewe of them hath bene dayly ſayde, and oft repeated, and the reſt vtterly omitted. Moreouer, the number and hardneſſe of the rules called the Pie, and the manifolde changings of the ſeruice, was the cauſe, that to turne the booke onely was ſo hard and intricate a matter, that many times there was more buſineſſe to finde out what ſhould bee read, then to read it when it was found out.

Theſe inconueniences therefore conſidered, here is ſet foorth ſuch an order, whereby the ſame ſhall be redreſſed. And for a readineſſe in this matter,

The Preface.

here is drawen out a Kalender for that purpoſe, which is playne and eaſie to be vnderſtanded, wherein (ſo much as may bee) the reading of holy Scriptures is ſo ſet foorth, that all things ſhall bee done in order, without breaking one piece from another. For this cauſe be cut off Anthemes, Reſponds, Inuitatories, and ſuch like things, as did breake the continuall courſe of the reading of the Scripture. Yet becauſe there is no remedie, but that of neceſſitie there muſt bee ſome rules: therefore certayne rules are here ſet foorth, which as they bee fewe in number, ſo they bee playne and eaſie to bee vnderſtanded. So that here you haue an order for prayer (as touching the reading of holy Scripture) much agreeable to the minde and purpoſe of the olde fathers, and a great deale more profitable and commodious then that which of late was vſed. It is more profitable, becauſe here are left out many thinges, whereof ſome bee vntrue, ſome vncertaine, ſome vaine and ſuperſtitious, and is ordeyned nothing to bee read but the very pure worde of God, the holy Scriptures, or that which is euidently grounded vpon the ſame, and that in ſuch a language and order, as is moſt eaſie & plaine for the vnderſtanding both of the readers and hearers. It is alſo more commodious, both for the ſhortnes thereof, and for the plaineneſſe of the order, and for that the rules be fewe and eaſie. Furthermore, by this order, the Curates ſhall need none other bookes for their publique ſeruice, but this booke and the Bible. By the meanes whereof the people ſhall not be at ſo great charges for bookes, as in times paſt they haue bene.

And where heretofore there hath bene great diuerſitie in ſaying & ſinging in Churches within this Realme, ſome following Salisburie vſe, ſome Herford vſe, and ſome the vſe of Bangor, ſome of Yorke, ſome of Lincolne: Now from hencefoorth all the whole Realme ſhall haue but one vſe. And if any will iudge this way more painefull, becauſe that all things muſt bee read vpon the booke, whereas before, by the reaſon of ſo often repetition they could ſay many things by heart: if thoſe men will weigh their labour, with the profite and knowledge which daily they ſhall obtaine by reading vpon the booke, they will not refuſe the payne, in conſideration of the great profite that ſhall enſue thereof.

And foraſmuch as nothing can almoſt be ſo plainly ſet foorth, but doubtes may riſe in the vſe and practiſing of the ſame: To appeaſe all ſuch diuerſitie (if any ariſe) and for the reſolution of all doubts concerning the maner howe to vnderſtand, doe, and execute the things contained in this booke: The parties that ſo doubt, or diuerſly take any thing, ſhall alway reſort to the Biſhop of the Dioceſſe, who by his diſcretion ſhal take order for the quieting and appeaſing of the ſame, ſo that the ſame order bee not contrary to any thing contained in this booke. And if the Biſhop of the Dioces be in doubt, then he may ſend for the reſolution thereof vnto the Archbiſhop.

Though it be appointed in the afore written Preface, that all things ſhall bee read and ſung in the Church in the Engliſh tongue, to the ende that the Congregation may bee thereby edified: yet it is not meant, but when men ſay

Morning

The Preface.

Morning and Euening prayer priuately, they may ſay the ſame in any language that they themſelues doe vnderſtand.

And all Prieſtes and Deacons ſhall bee bound to ſay daily the Morning and Euening prayer, either priuately or openly, except they bee let by preaching, ſtudying of diuinitie, or by ſome other vrgent cauſe.

And the Curate that miniſtreth in euery pariſh Church or Chappell, being at home, and not being otherwiſe reaſonably letted, ſhall ſay the ſame in the Pariſh Church or Chappell where he miniſtreth, and ſhall toule a Bell thereto, a conuenient time before he begin, that ſuch as be diſpoſed, may come to heare Gods word, and to pray with him.

Of

Of Ceremonies, vvhy ſome be aboliſhed, and ſome reteined.

OF ſuch Ceremonies as bee vſed in the Church, and haue had their beginning by the inſtitution of man: ſome at the firſt were of godly intent and purpoſe deuiſed, and yet at length turned to vanitie & ſuperſtition: ſome entred into the Church by vndiſcreete deuotion, and ſuch a zeale as was without knowledge, and for becauſe they were winked at in the beginning, they grewe daily to more and more abuſes, which not onely for their vnprofitableneſſe, but alſo becauſe they haue much blinded the people, and obſcured the glorie of God, are worthy to be cut away, and cleane reiected. Other there be, which although they haue bene deuiſed by man, yet it is thought good to reſerue them ſtill, aſwell for a decent order in the Church (for the which they were firſt deuiſed) as becauſe they perteine to edification, whereunto all things done in the Church (as the Apoſtle teacheth) ought to be referred. And although the keeping or omitting of a Ceremonie (in it ſelfe conſidered) is but a ſmall thing: yet the wilfull and contemptuous tranſgreſſion and breaking of a common order and diſcipline, is no ſmall offence before God.

Let all things be done among you (ſaith S. Paul) in a ſeemely and due order. The appointment of the which order, perteineth not to priuate men: therfore no man ought to take in hand, nor preſume to appoint or alter any publike or common order in Chriſtes Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the mindes of men are ſo diuers, that ſome thinke it a great matter of conſcience, to depart from a piece of the leaſt of their Ceremonies, (they be ſo addicted to their olde cuſtomes) and againe on the other ſide, ſome be ſo new fangled, that they would innouate all things, and ſo deſpiſe the olde, that nothing can like them but that is new: It was thought expedient, not ſo much to haue reſpect how to pleaſe and ſatiſfie either of theſe parties, as how to pleaſe God, and profite them both. And yet leaſt any man ſhould bee offended (whom good reaſon might ſatiſfie) here be certaine cauſes rendered, why ſome of the accuſtomed Ceremonies be put away, and ſome reteined and kept ſtill.

Some are put away, becauſe the great exceſſe and multitude of them hath ſo encreaſed in theſe latter dayes, that the burden of them was intolerable, whereof Saint Auguſtine in his time complained, that they were growen to ſuch a number, that the ſtate of Chriſtian people was in worſe caſe (concerning that matter) then were the Jewes. And hee counſelled, that ſuch yoke and burden ſhoulde bee taken away, as time woulde ſerue quietly to doe it.

But what would Saint Auguſtine haue ſayd, if he had ſeene the ceremonies of late dayes vſed among vs: whereunto the multitude vſed in his time was not to bee compared. This our exceſſiue multitude of ceremonies

monies was so great, and many of them so darke, that they did more confound and darken, then declare and set foorth Christes benefites vnto vs.

And besides this, Christes Gospel is not a ceremoniall lawe (as much of Moses lawe was) but it is a religion to serue God, not in bondage of the figure or shadowe, but in the freedome of the spirit, being content onely with those ceremonies, which doe serue to a decent order, and godly discipline, and such as bee apt to stirre vp the dull minde of man to the remembrance of his duetie to God, by some notable and speciall signification, whereby he might be edified.

Furthermore, the most waightie cause of the abolishment of certaine ceremonies was, that they were so farre abused, partly by the superstitious blindnesse of the rude and vnlearned, and partly by the vnsatiable auarice of such as sought more their owne lucre, then the glorie of God, that the abuses could not well be taken away, the thing remaining still. But nowe as concerning those persons, which peraduenture will be offended, for that some of the olde ceremonies are retained still: if they consider, that without some Ceremonies it is not possible to keepe any order, or quiet discipline in the Church, they shall easily perceiue iust cause to reforme their iudgements. And if they thinke much that any of the olde doe remaine, and would rather haue all deuised a newe: Then such men graunting some ceremonies conuenient to bee had, surely where the olde may be well vsed, there they cannot reasonably reproue the olde, onely for their age, without bewraying of their owne follie. For in such a case, they ought rather to haue reuerence vnto them for their antiquitie, if they will declare themselues to be more studious of vnitie and concord, then of innouations and newe fanglenesse, which (as much as they be, with the true setting forth of Christs religion) is alwaies to be eschewed. Furthermore, such shall haue no iust cause with the ceremonies reserued to be offended. For as those be taken away which were most abused, and did burden mens consciences without any cause: so the other that remaine, are retayned for a discipline & order, which (vpon iust causes) may be altered and changed, and therefore are not to bee esteemed equall with Gods lawe. And moreouer, they be neither darke nor dumbe ceremonies, but are so set foorth, that euery man may vnderstand what they doe meane, and to what vse they doe serue. So that it is not like, that they in time to come, shoulde be abused as the other haue bene. And in these our doings, we condemne no other nations, nor prescribe any thing, but to our owne people onely. For we thinke it conuenient, that euery countrey should vse such ceremonies, as they shall thinke best to the setting foorth of Gods honour and glorie, and to the reducing of the people to a most perfect and godly liuing, without errour or superstition: And that they should put away other things, which from time to time they perceiue to be most abused, as in mens ordinances it often chanceth diuerslie, in diuers countreys.

The Table and Kalender ex-

preſsing the order of Pſalmes and Leſſons to be ſaid
at Morning and Euening prayer throughout
the yeere, except certaine proper Feaſtes,
as the rules following more
plainely declare.

¶ The order howe the Pſalter is appoyn-
ted to bee read.

THE Pſalter ſhalbe read through once euery Moneth. And becauſe that ſome Moneths be longer then ſome other bee, it is thought good to make them euen by this meanes.

To euery Moneth ſhalbe appointed (as concerning this purpoſe) iuſt xxx. dayes.

And becauſe Ianuarie and March haue one day aboue the ſaid number, and Februarie which is placed betweene them both, hath only xxviij. dayes: Februarie ſhall borow of either of the Moneths (of Ianuarie and March) one day: And ſo the Pſalter which ſhalbe read in Februarie, muſt begin at the laſt day of Ianuarie, and ende the firſt day of March.

And whereas May, Iuly, Auguſt, October, and December haue xxxj. dayes a piece: It is ordered that the Pſalmes ſhalbe read the laſt day of the ſayde Moneths, which were read the day before, ſo that the Pſalter may beginne againe the firſt day of the next Moneths enſuing.

Nowe to knowe what Pſalmes ſhalbe read euery day: Looke in the Kalender the number that is appoynted for the Pſalmes, and then finde the ſame number in this Table, and vpon that number you ſhall ſee what Pſalmes ſhalbe ſaid at Morning & Euening prayer.

And where the Cxix. Pſalme is deuided into xxij. portions, and is ouerlong to be read at one time: it is ſo ordered, that at one time ſhall not be read aboue foure or fiue of the ſaid portions, as you ſhall perceiue to be noted in this Table following.

And here is alſo to bee noted, that in this Table, and in all other partes of the ſeruice where any Pſalmes are appoynted, the number is expreſſed after the great Engliſh Bible, which from the ix. Pſalme, vnto the Cxlviij. Pſalme (following the diuiſion of the Hebrues) doeth varie in numbers from the common Latine tranſlation.

☞ The order hovv the reſt of holy Scripture (beſide the Pſalter is appoynted to bee read.

THe olde Teſtament is appoynted for the firſt Leſſons at Morning and Euening prayer, and ſhall bee read through euery yeere once, except certaine bookes and chapters, which be leaſt edifying, and might beſt be ſpared, and therefore are left vnread.

The Newe Teſtament is appointed for the ſecond Leſſons at Morning and Euening prayer, and ſhall be read ouer orderly euery yeere thriſe beſide the Epiſtles and Goſpels: except the Apocalypſe, out of the which there be onely certaine Leſſons appoynted vpon diuers proper feaſtes.

And to know what Leſſons ſhalbe read euery day, finde the day of the Moneth in the Kalender following, and there ye ſhall perceiue the bookes & chapters that ſhalbe read for the Leſſons both at Morning & Euening prayer.

And here is to be noted, that whenſoeuer there be any proper Pſalmes or Leſſons appoynted for the Sundayes, or for any feaſt, moueable or vnmoueable: then the Pſalmes and Leſſons appoynted in the Kalender, ſhalbe omitted for that time.

Ye muſt note alſo, that the Collect, Epiſtle and Goſpel, appoynted for the Sunday, ſhall ſerue all the weeke after, except there fall ſome feaſt that hath his proper.

When the yeeres of our Lord may be deuided into foure euen partes, which is euery fourth yeere: then the Sunday letter leapeth, and that yeere the Pſalmes and Leſſons which ſeru[e] for the xxiij. day of Februarie, ſhalbe read againe the day following, except it be Sunday, which hath proper Leſſons of the olde Teſtament, appoynted in the Table ſeruing to that purpoſe.

Alſo, whereſoeuer the beginning of any Leſſon, Epiſtle, or Goſpel is not expreſſed, there ye muſt begin at the beginning of the Chapter.

And whereſoeuer is not expreſſed howe farre ſhall bee read, there ſhall you reade to the ende of the Chapter.

Item ſo oft as the firſt Chapter of S. Matthew is read either for Leſſon or Goſpel, yee ſhall begin the ſame at (**The birth of Jeſus Chriſt was on this wiſe, &c.**) And the third Chapter of Saint Lukes Goſpel, ſhall be read vnto (**So that he was ſuppoſed to be the ſonne of Joſeph, &c.**)

Proper Lessons to be read for the

first Lessons, both at Morning and Euening prayer,
on the Sundayes throughout the yeere,
and for some also the second Lessons.

Sundayes of Aduent.	Mattens.	Euensong.
The first	Esai. i.	Esai. ii.
ii	v	xxiiii.
iii	xxv	xxvi
iiii	xxx	xxxii
Sundayes after Christmas.		
The first	xxxvii	xxxviii
ii	xli	xliii
Sundayes after the Epiphanie.		
The first	xliiii	xlvi
ii	li	liii
iii.	lv.	lvi.
iiii.	lvii.	lviii
v.	lix	lxiiii
Septuagesima	Gene. i.	Gene. ii.
Sexagesima .	iii.	vi
Quinquagesima,	ix	xii

Lent.	Mattens.	Euensong.
i. Sunday.	Gene. xix.	Gene. xxii.
ii	xxvii	xxxiiii
iii	xxxix	xlii
iiii	xliii	xlv
v	Exod. iii	Exod. v.
vi	ix	x
Easter day.		
i. Lesson.	Exod. xii.	Exod. xiiii.
ii. Lesson.	Rom. vi.	Actes ii.
Sundaies after Easter.		
The first.	Nume. xvi.	Num. xxii.
ii	xxiii	xxv
iii	Deut. iiii.	Deut. v.
iiii	vi	vii
v	viii	ix
Sunday after Ascension day.	Deut. xii.	Deut. xiii.
Whitsunday.		
i. Lesson.	Deut. xvi.	Wisedome i.
ii. Lesson.	Actes x. Then Peter opened his mouth. &c.	Actes xix. It fortuned that while Apollo was at Corin. &c. (vnto) After these things.

¶ Trinitie Sunday.	Mattens.	Euenſong.
i. Leſſon.	Gene. xviii.	Joſuah. i.
ii. Leſſon.	Mat. iii.	
Sundayes after Trinitie.		
Firſt.	Joſuah x.	Joſuah xxiii.
ii.	Judic. iiii.	Judic. v.
iii.	i. King. ii.	i. King. iii.
iiii.	xii	xiii.
v.	xv	xvii.
vi.	ii. King. xii.	ii. King. xxi.
vii.	xxii.	xxiiii
viii.	iiii. King. xiii.	3. King. xvii.
ix.	xviii.	xix.
x.	xxi	xxii.
xi.	iiii. King. v.	iiii. King. ix.
xii.	x	xviii
xiii.	xix	xxiii
xiiii.	Jerem. v.	Jerem. xxii.
xv.	xxxv.	xxxvi
xvi.	Ezech. ii.	Ezech. xiiii.
xvii.	xvi	xviii
xviii.	xx	xxiiii
xix.	Dan. iii.	Daniel vi.
xx.	Joel. ii.	Miche. vi.

Sundayes after Trinitie.	Mattens.	Euenſong.
xxi	Abacuc. ii.	Prouerb. i.
xxii	Prouerb. ii.	Prouerb. iii.
xxiii	xi	xii
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

Leſſons proper for holy dayes.

	Mattens.	Euenſong.
S. Andrewe.	Prouer. xx.	Prou. xxi.
S. Thomas the Apoſtle.	xxiii	xxiiii.
Natiuitie of Chriſt.		
i. Leſſon.	Eſai. ix.	Eſai. vii. God ſpake once againe to Achas.
ii. Leſſon.	Luke ii (vnto) And vnto men good will.	Titus. iii. The kindeneſſe and loue, &c.
S. Steuen.		
i. Leſſon.	Prou. xxviii.	Eccle. iiii.
ii. Leſſon.	Act. vi. & vii. Steuen full of faith and power. &c. (vnto) And when 40. yeeres. &c.	Act. vii. And when xl. yeeres were expired, there appeared vnto Moſes, &c. (vnto) Steuen full of the holy Ghoſt. &c.

	Mattens.	Euenſong.
S. Iohn.		
i. Leſſon.	Eccle. v.	Eccle. vi.
ii. Leſſon.	Apoca. i.	Apoca. xxii.
Innocents day.	Jerem. xxxi. vnto Moreouer I heard Ephraim.	Wiſdom. i.
Circumciſiõ		
i. Leſſon.	Gene. xvii.	Deut. x. And now Iſrael.
ii. Leſſon.	Roma. ii.	Coloſſ. ii.
Epiphanie.		
i. Leſſon.	Eſa. lx.	Eſai. xlix.
ii. Leſſon.	Luke. iii. (vnto) So that he was ſuppoſed to be the ſonne of Joſeph.	John ii. (vnto) After this he went to Capernaum.
Conuerſion of S. Paul.		
i. Leſſon.	Wiſdom. v.	Wiſdome. vi.
ii. Leſſon.	Actes. xxii. (vnto) They heard him.	Actes xxvi.
Purification of the virgin Marie.	Wiſedom. ix.	Wiſdom. xii.
S. Matthi.	Wiſdom. xix.	Eccle. i.
Anuncia- tion of our Lady.	Eccle. ii.	Eccle. iii.
Wedneſday afore Eaſter.	Oſee. xiii.	Oſee. xiiii.
Thurſday afore Eaſter.	Daniel. ix.	Jerem. xxxi.
Goodfriday.	Gene. xxii.	Eſai. liii.
Eaſter euen.	Zacha. ix.	Exod. xiii.

	Mattens.	Euenſong.
Munday in Eaſter week.		
i. Leſſon.	Exod. xvi.	Exod. xvii.
ii. Leſſon.	Mat. xxviii.	Actes. iii.
Tueſday in Eaſter week		
i. Leſſon.	Exod. xx.	Exod. xxxii.
ii. Leſſon.	Luke xxiiii. (vnto) And behold two of them.	i. Cor. xv.
S. Marke.	Eccle. iiii.	Eccle. v.
Philip and Jacob.	Eccle. vii.	Eccle. ix.
Aſcenſion day.	Deut. x.	iiii. King. ii.
Sunday in whitſun weeke.		
i. Leſſon.	Geneſis. xi. vnto Theſe are the generations of Sem.	Num. xi. Gather vnto me 70. men ꝛc. vnto Moſes and the Elders returned.
ii. Leſſon.	i. Cor. xii.	
Tueſday in whitſun weeke.	i. King. xix. Dauid came to Samuel to Rama. ꝛc.	Deut. xxx.
S. Barnabe.		
i. Leſſon.	Eccle. x.	Eccle. xii.
ii. Leſſon.	Actes xiiii.	Act. xv. vnto After certaine dayes.
S. Jo. Bap.		
i. Leſſon.	Mala. iii.	Mala. iiii.
ii. Leſſon.	Mat. iii.	Mat. xiiii. (vnto) when Jeſus heard

	Mattens.	Euensong.
S. Peter.		
i. Lesson.	Eccle. xv.	Eccle. xix.
ii. Lesson.	Act. iii.	Act. iiii.
S. James.	Eccle. xxi.	Eccle. xxiii.
S. Bartholomew.	xxv.	xxix.
S. Matthew.	xxxv.	xxxviii.
S. Michael.	xxxix.	xliiii.
S. Luke.	li.	Iob. i.
Simon and Iude.		
i. Lesson.	Iob. 24. 25.	xlii.
All Saints.		
i. Lesson.	Wisdom. iii. (vnto) Blessed is rather the barren.	Wisdom. v. vnto, His iealousie also.
ii. Lesson.	Heb. xi. xii. Saints by faith. (vnto) If ye endure chastening.	Apoca. xix. vnto, And I saw an Angel stand.

Proper Psalmes on certeine dayes.

	Mattens.	Euensong.
Christmas day.	Psal. xix. xlv. lxxxv.	lxxxix. Cx. Cxxxii.
Easter day.	ii. lvii. Cxi.	Cxiii. Cxiiii. Cxviii.
Ascension day.	viii. xv. xxi.	xxiiii. lxviii. Cviii.
Whitsunday.	xlv. xlvii.	Ciiii. Cxlv.

Coniugium aduentus· prohibet hilariquc relaxat:
Septuagena vetat sed paschæ octaua relaxat:
Rogamen vetitat conredit trima: potestas:

The Table for the order of the Pſalmes, to be ſaid at Morning and Euening prayer.

Dayes of the Moneth.	Pſalmes for Morning Prayer.	Pſalmes for Euening Prayer.
i	i. ii. iii. iiii. v.	vi. vii. viii.
ii	ix. x. xi.	xii. xiii. xiiii.
iii	xv. xvi. xvii.	xviii.
iiii	xix. xx. xxi.	xxii. xxiii.
v	xxiiii. xxv. xxvi.	xxvii. xxviii. xxix.
vi	xxx. xxxi.	xxxii. xxxiii. xxxiiii.
vii	xxxv. xxxvi.	xxxvii.
viii	xxxvii. xxxix. xl.	xli. xlii. xliii.
ix	xliiii. xlv. xlvi.	xlvii. xlviii. xlix.
x	l. li. lii.	liii. liiii. lv.
xi	lvi. lvii. lviii.	lix. lx. lxi.
xii	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.
xiii	lxviii	lxix. lxx.
xiiii	lxxi. lxxii.	lxxiii. lxxiiii.
xv	lxxv. lxxvi. lxxvii.	lxxviii.
xvi	lxxix. lxxx. lxxxi.	lxxxii. lxxxiii. lxxxiiii. lxxxv.
xvii	lxxxvi. lxxxvii. lxxxviii.	lxxxix.
xviii	xc. xci. xcii.	xciii. xciiii.
xix	xcv. xcvi. xcvii.	xcviii. xcix. c. ci.
xx	cii. ciii.	ciiii.
xxi	cv.	cvi.
xxii	cvii.	cviii. cix.
xxiii	cx. cxi. cxii. cxiii.	cxiiii. cxv.
xxiiii	cxvi. cxvii. cxviii.	cxix. Inde.iiii.
xxv	Inde v.	Inde iiii.
xxvi	Inde v.	Inde iiii.
xxvii	cxx. cxxi. cxxii. cxxiii. cxxiiii. cxxv.	cxxvi. cxxvii. 128. 129. 130. 131.
xxviii	cxxxii. cxxxiii. cxxxiiii. cxxxv.	cxxxvi. cxxxvii. cxxxviii.
xxix	cxxxix. cxl. cxli.	cxlii. cxliii.
xxx	cxliiii. cxlv. cxlvi.	cxlvii. cxlviii. cxlix. cl.

An Almanacke.

The yeeres of our Lord.	The Golden number.	Dominicall letter.	Septuagesima.	The first day of Lent.	Easter day.	Rogation weeke.	Ascension day.	Whitsunday.	Aduent sunday.
1580	xiii		31. Janua.	17. Febru.	3. April.	ix. Maii.	xii. Maii.	xxii. Junii.	27. Noue.
1581	i	A	22	8	26. March.	i	iiii	xiiii	3. Decemb.
1582	vi	G	11. Febru.	28	15. April.	xvi	xxiiii	iii	ii
1582	viii	F	27. Janu.	13	31. March.	vi	ix	19. Maii.	i
1584	viii	E D	16. Feb.	3. March.	19. April.	xxv	xxviii	7. Junii.	29. Nouem.
1585	ix	C	7	24. Febru.	11	xvii	xx	30. Maii.	xxviii
1586	x	B	30. Janu.	16	3	ix	xii	xxii	xxvi
1587	xi	A	12. Feb.	1. March.	16	xxii	xv	4. Junii.	3. Decemb.
1588	xii	G F	4	21. Febru.	7	xiii	xvi	26. Maii.	i
1589	xiii	E	26. Janu.	12	30. March.	v	viii	xviii	30. Nouem.
1590	xiiii	D	15. Feb.	4. March.	19. April.	xxv	xxviii	7. Junii.	xxix
1591	xv	C	31. Janu.	17. Februa.	4	x	xiii	23. Maii.	xxviii
1592	xvi	B A	23	9	26. March.	i	iiii	xiii	3. Decemb.
1593	xvii	G	11. Feb.	28	15. April.	xvi	xxiiii	3. Junii.	ii
1594	xviii	F	27. Janu.	13	31. March.	vi	ix	19. Maii.	i
1595	xix	E	16. Feb.	5. March.	20. April.	xxvi	xxix	8. Junii.	30. Noue.
1596	i	D C	8	25. Februa.	11	xvii	xx	30. Maii.	xxviii
1597	ii	B	23. Janu.	9	27. March.	ii	v	xv	xxvii
1598	iii	A	12. Feb.	1. March.	16. April.	xxii	xxv	4. Junii.	3. Decemb.
1599	iiii	G	4	21. Februa.	8	xiiii	xvii	27. Maii.	ii
1600	v	F E	20. Janu.	6	23. March.	28. April.	i	xi	30. Nouem.
1601	vi	D	8. Febru.	25	12. April.	18. Maii.	xxi	xxxi	xxix
1602	vii	C	31. Janu.	17	4	x	xiii	xxiii	xxviii
1603	viii	B	20. Feb.	9. March.	24	xxx	2 Iunii.	12. Junii.	xxvii
1604	ix	A G	5	22. Februa.	8	xiiii	17. Maii.	27. Maii.	2. Decemb.
1605	x	F	27. Janu.	13	31. March.	vi	ix	xix	i
1606	xi	E	16. Feb.	5. March.	20. April.	xxvi	xxix	8. Junii.	30. Nouem.
1607	xii	D	1	18. Febru.	5	xi	xiii	24. Maii.	xxix
1608	xiii	C B	24	10	27. March.	ii	v	xv	xxvii
1609	xiiii	A	12. Feb.	1. March.	16. April.	xxii	xxv	4. Junii.	3. Decemb.
1610	xv	G	4	21. Februa.	8	xiiii	xvii	27. Maii.	ii
1611	xvi	F	20. Janu.	6	24. March.	28. April.	ii	xii	i

Note that the supputation of the yeere of our Lord, in the Church of England, beginneth the xxv. day of March, the same day supposed to bee the first day vpon which the world was created, and the day when Christ was conceiued in the wombe of the virgin Marie.

☞ To finde Easter for euer.

Golden number.

	A	B	C	D	E	F	G
i	Apꝛil.ix.	x	xi	xii	vi	vii	viii
ii	March.xxvi.	xxvii	xxviii	xxix	xxx	xxxi	Apꝛil.i.
iii	Apꝛil.xvi.	xvii	xviii	xix	xx	xxiiii	xv
iiii	Apꝛil.ix.	iii	iiii	v	vi	vii	viii
v	March.xxvi	xxvii	xxviii	xxix	xxiii	xxiiii	xxv
vi	Apꝛil.xvi.	xvii	xi	xii	xiii	xiiii	xv
vii	Apꝛil.ii	iii	iiii	v	vi	March.31.	Apꝛil.i.
viii	Apꝛil.xxiii.	xxiiii.	xxv	xix	xx	xxi	xxii
ix	Apꝛil.ix.	x	xi	xii	xiii	xiiii	viii
x	Apꝛil.ii.	iii	March 28.	xxix	xxx	xxxi	Apꝛil.i.
xi	Apꝛil.xvi.	xvii	xviii	xix	xx	xxi	xxii
xii	Apꝛil.ix.	x	xi	v	vi	vii	viii
xiii	March.xxvi.	xxvii	xxviii	xxix	xxx	xxxi	xxv
xiiii	Apꝛil.xvi.	xvii	xviii	xix	xiii	xiiii	xv
xv	Apꝛil.ii.	iii	iiii	v	vi	vii	viii
xvi	March.xxvi.	xxvii	xxviii	xxii	xxiii	xxiiii	xxv
xvii	Apꝛil.xvi.	x	xi	xii	xiii	xiiii	xv
xviii	Apꝛil.ii	iii	iiii	v	March.30.	xxxi	Apꝛil.i.
xix	Apꝛil.xxiii.	xxiiii	xxv	xix	xx	xxi	xxii

☞ When ye haue found the Sunday letter in the vppermost line, guide your eye downeward from the same, till ye come right ouer against the prime, & there is shewed both what moneth & what day of the moneth Easter falleth that yeere.

Ianuarie hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 7.min.34. / 4.min.26. }

						Psalmes.	Morning prayer. 1.Lesson.	Morning prayer. 2.Lesson.	Euening prayer. 1.Lesson	Euening prayer. 2.Lesson.
xix	1	A	Kalend.	Circumcision.	i		Gen. 17.	Rom.ii.	Deut.x.	Col.ii.
viii	2	b	iiii	No.		ii	Gene.i.	Matt.i.	Gene.ii.	Rom.i.
	3	c	iii	No.		iii	iii	ii	iiii	ii
xv	4	d	prid.	No.		iiii	v	iii	vi	iii
	5	e	Nonas.			v	vii	iiii	viii	iiii
	6	f	viii	Id.	Epiphanie.	vi	Esai.lx.	Luke iii.	Esa. xlix.	John ii.
viii	7	g	vii	Id.		vii	Gen.ix.	Mat.v.	Gen.xii.	Rom.v.
ii	8	A	vi	Id.	Lucian.	viii	xiii	vi	xiiii	vi
	9	b	v	Id.		ix	xv	vii	xvi	vii
x	10	c	iiii	Id.		x	xvii	viii	xviii	viii
	11	d	iii	Id.		xi	xix	ix	xx	ix
xviii	12	e	prid.	Id.	Sol in Aquario.	xii	xxi	x	xxii	x
vii	13	f	Idus.		Hylarii.	xiii	xxiii	xi	xxiiii	xi
	14	g	xix	kl.	Februarii.	xiiii	xxv	xii	xxvi	xii
xv	15	A	xviii	kl.		xv	xxvii	xiii	xxviii	xiii
iii	16	b	xvii	kl.		xvi	xxix	xiiii	xxx	xiiii
	17	c	xvi	kl.		xvii	xxxi	xv	xxxii	xv
xii	18	d	xv	kl.	Pusca.	xviii	xxxiii	xvi	xxxiiii	xvi
i	19	e	xiiii	kl.		xix	xxxv	xvii	xxxvii	i.Cor.i.
	20	f	xiii	kl.	Fabian.	xx	xxxviii	xviii	xxxix	ii
ix	21	g	xii	kl.	Agnes.	xxi	xl	xix	xli	iii
	22	A	xi	kl.	Vincent.	xxii	xlii	xx	xliii	iiii
xvii	23	b	x	kl.		xxiii	xliii	xxi	xlv	v
vi	24	c	ix	kl.		xxiiii	xlvi	xxii	xlvii	vi
	25	d	viii	kl.	Conuer.Paul	xxv	Wisd.v.	Acts 22.	Wisd.vi.	Act.26.
xiiii	26	e	vii	kl.		xxvi	Gen. 48.	Mat.23.	Gen.49.	i.Cor.vii
iii	27	f	vi	kl.		xxvii	l	xviii	Exod.i.	viii
	28	g	v	kl.		xxviii	Exod.ii.	xxv	iii	ix
xi	29	A	iiii	kl.		xxix	iiii	xxvi	v	x
xix	30	b	iii	kl.		xxx	vii	xxvii	viii	xi
viii	31	c	prid.	kl.		i	ix	xxviii	x	xii

February hath xxviij. dayes.

The Moone xxix.

Sunne { riseth / falleth } { 7.min.15. / 4.min.45. }

							Planets.	Morning prayer.		Euening prayer.	
								1.Lesson.	2.Lesson.	1.Lesson.	2.Lesson.
	1	d	Kalend.		Fast.		ii	Exod.xi.	Mar.i.	Exo.xii.	i.Cor.xiii.
xvi	2	e	iiii	No.	Purif.of Ma.		iii	Wisd.ix.	ii	Wis.xii.	xiii
D	3	f	iii	No.	Blasii		iiii	Exo.xiii.	iii	Exo. 14.	xv
	4	g	prid.	No.			v	xv	iiii	xvi	xvi
	5	a	Nonas.		Agathe.		vi	xvii	v	xviii	ii.Cor.i.
	6	b	viii	Id.			vii	xix	vi	xx	ii
	7	c	vii	Id.			viii	xxi	vii	xxii	iii
	8	d	vi	Id.			ix	xxiii	viii	xxiiii	iiii
	9	e	v	Id.			x	xxiii	ix	xxiiii	v
	10	f	iiii	Id.			xi	xxiiii	x	Leu. 18.	vi
	11	g	iii	Id.		Solim Phœbus.	xii	Leu.xix.	xi	xx	vii
	12	a	prid.	Id.			xiii	xxvi	xii	Num.xi	viii
	13	b					xiiii	Nũ.xii.	xiii	xiii	ix
	14	c	xvi	kl.	Valentine.		xv	xiiii	xiiii	xvi	x
	15	d	xv	kl.	March.		xvi	xvii	xv	xx	xi
	16	e	xiiii	kl.			xvii	xxi	xvi	xxii	xii
	17	f	xiii	kl.			xviii	xxiii	Lu.di. i.	xxiiii	xiii
	18	g	xii	kl.			xix	xxv	di.i.	xxvii	Gal.i.
	19	a	xi	kl.			xx	xxx	ii	xxxi	ii
	20	b	x	kl.			xxi	xxxii	iii	xxxv	iii
	21	c	ix	kl.			xxii	xxxvi	iiii	Deut.i.	iiii
	22	d	viii	kl			xxiii	Deut.ii.	v	iii	v
	23	e	vii	kl.	Fast.		xxiiii	iiii	vi	v	vi
	24	f	vi	kl.	S.Matthias.		xxv	Wis. xix.	vii	Eccle.i.	Ephe.i.
	25	g	v	kl.			xxvi	Deu.vi.	viii	Deu.vii	ii
	26		iiii	kl.			xxvii	viii	ix	ix	iii
	27	b	iii	kl.			xxviii	x	x	xi	iiii
	28	c	prid.	kl.			xxix	xiii	xi	xv	v

March hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 6. min. 18. / 5. min. 42. }

						Psalmes.	Morning prayer		Euening prayer	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xix	1	d	Kalend.		Dauid.	xxx	Deu. 16.	Luk. xii.	Deu. 17.	Ephe. 6.
viii	2	e	vi	No.	Cedde.	i	xviii	xiii	xix	Phil. i.
	3	f	v	No.		ii	xx	xiiii	xxi	ii
xvi	4	g	iiii	No.		iii	xxii	xv	xxiiii	iii
v	5	a	iii	No.		iiii	xxv	xvi	xxvi	iiii
	6	b	prid.	No		v	xxvii	xvii	xxviii	Colos. i.
xiii	7	c	Nonas.		Perpetue.	vi	xxix	xviii	xxx	ii
ii	8	d	viii	Id.		vii	xxxi	xix	xxxii	iii
	9	e	vii	Id.		viii	xxxiii	xx	xxxiiii	iiii
x	10	f	vi	Id.		ix	Iosua i.	xxi	Iosua ii	i. Thes. i.
	11	g	v	Id.		x	iii	xxii	iiii	ii
xviii	12	a	iiii	Id.	Gregorie.	xi	v	xxiii	vi	iii
viii	13	b	iii	Id.	Sol in Ariete.	xii	vii	xxiiii	viii	iiii
	14	c	prid.	Id.		xiii	ix	Iohn i.	x	v
xv	15	d	Idus.			xiiii	xxiii	ii	xxiiii.	2. Thes. i
iiii	16	e	xvii	kl.	Aprilis.	xv	Iudg. i.	iii	Iudg. ii.	ii
	17	f	xvi	kl.		xvi	iii	iiii	iiii	iii
xii	18	g	xv	kl.	Edward.	xvii	v	v	vi	i. Tim. i.
i	19	a	xiiii	kl.		xviii	vii	vi	viii	ii. iii
	20	b	xiii	kl.		xix	ix	vii	x	iiii
ix	21	c	xii	kl.	Benedict.	xx	xi	viii	xii	v
	22	d	xi	kl.		xxi	xiii	ix	xiii	vi
xviii	23	e	x	kl.		xxii	xv	x	xvi	ii. Tim. i
iii	24	f	ix	kl.	Fast.	xxiii	xvii	xi	xviii	ii
	25	g	viii	kl.	Annun. of Mar.	xxiiii	Eccle. ii.	xii	Eccle. iii	iii
xviii	26	a	vii	kl.		xxv	Iud. xi.	xiii	Iudg. xx	iiii
iii	27	b	vi	kl.		xxvi	xxi	xiiii	Ruth i.	Titus i.
	28	c	v	kl.		xxvii	Ruth ii.	xv	iii	ii. iii
xi	29	d	iiii	kl.		xxviii	iiii	xvi	i. King. i.	Phile.
	30	e	iii	kl.		xxix	i. King. ii	xvii	iii	Hebr. i.
xix	31	f	prid.	kl.		xxx	iiii	xviii	v	ii

April hath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } { 5.min.15. / 6.min.45. } houre

						Psalmes.	Morning prayer 1.Lesson.	Morning prayer 2.Lesson.	Euening prayer 1.Lesson	Euening prayer 2.Lesson.
hu.	1	g	Kalend.			i	i.king.6.	Joh. 19.	i.king.7.	Hebr. iii.
fri	2	a	iiii	No.		ii	viii	xx	ix	iiii
	3	b	iii	No.	Richard.	iii	x	xxi	xi	v
	4	c	prid.	No.	Ambrose.	iiii	xii	Acts i.	xiii	vi
	5	d	Nonas.			v	xiiii	ii	xv	vii
	6	e	viii	Id.		vi	xvi	iii	xvii	viii
	7	f	vii	Id.		vii	xviii	iiii	xix	ix
	8	g	vi	Id.		viii	xx	v	xxi	x
	9	a	v	Id.		ix	xxii	vi	xxiii	xi
	10	b	iiii	Id.		x	xxiiii	vii	xxv	xii
	11	c	iii	Id.	Solin Euro.	xi	xxvi	viii	xxvii	xiii
	12	d	prid.	Id.		xii	xxviii	ix	xxix	Jam.i.
	13	e	Idus.			xiii	xxx	x	xxxi.	ii
	14	f	xviii	kl.	Vaii.	xiiii	ii.king.1.	xi	2.kin.2.	iii
	15	g	xvii	kl.		xv	iii	xii	iiii	iiii
	16	a	xvi	kl.		xvi	v	xiii	vi	v
	17	b	xv	kl.		xvii	vii	xiiii	viii	i.Pet.i.
	18	c	xiiii	kl.		xviii	ix	xv	x	ii
	19	d	xiii	kl.	Alphege.	xix	xi	xvi	xii	iii
	20	e	xii	kl.		xx	xiii	xvii	xiiii	iiii
	21	f	xi	kl.		xxi	xv	xviii	xvi	v
	22	g	x	kl.		xxii	xvii	xix	xviii	ii.Pet.i.
	23	a	ix	kl.	S.George.	xxiii	xix	xx	xx	ii
	24	b	viii	kl.		xxiiii	xxi	xxi	xxii	iii
	25	c	vii	kl.	Marke Euang.	xxv	Eccl.iiii.	xxii	Eccle.v.	i.Joh.i.
	26	d	vi	kl.		xxvi	2.kin.23.	xxiii	2.kin.24.	ii
	27	e	v	kl.		xxvii	3.king.1.	xxiiii	3.king.2.	iii
	28	f	iiii	kl.		xxviii	iii	xxv	iiii	iiii
	29	g	iii	kl.		xxix	v	xxvi	vi	v
	30	a	prid.	kl.		xxx	vii	xxvii	viii	2.3.Joh.

May hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houres { 4.min.36. / 7.min.24. }

						Pſalmes	Morning prayer		Euening prayer.	
							1.Leſſon.	2.Leſſon.	1.Leſſon	2.Leſſon.
	1	b	Kalend.	Philip & Iacob.		i	Eccle.7.	Acts.8.	Eccle.ix.	Jude i.
xvi	2	c	vi	No.		ii	3.kin.9.	xxviii	3.kin.x.	Rom.i.
b	3	d	v	No.	Inuē.of ỹ cros	iii	xi	Matt.i.	xii	ii
	4	e	iiii	No.		iiii	xiii.	ii	xiiii	iii
xiii	5	f	iii	No.		v	xv	iii	xvi	iiii
ii	6	g	.prid.	No	John Euang.	vi	xvii	iiii	xviii	v
	7	A	Nonas.			vii	xix	v	xx	vi
x	8	b	viii	Id.		viii	xxi	vi	xxii	vii
xviii	9	c	vii	Id.		ix	4.king.i.	vii	4.kin.2.	viii
vii	10	d	vi	Id.		x	iii	viii	iiii	ix
	11	e	v	Id.		xi	v	ix	vi	x
	12	f	iiii	Id.	Sol in Gemini.	xii	vii	x	viii	xi
xv	13	g	iii	Id.		xiii	ix	xi	x	xii
iiii	14	A	prid.	Id.		xiiii	xi	xii	xii	xiii
	15	b	Idus.			xv	xiii	xiii	xiiii	xiiii
xii	16	c	xvii	kl.	Junii.	xvi	xv	xiiii	xvi	xv
i	17	d	xvi	kl.		xvii	xvii	xv	xviii	xvi
	18	e	xv	kl.		xviii	xix	xvi	xx	i.Cor.i.
ix	19	f	xiiii	kl.	Dunstane.	xix	xxi	xvii	xxii	ii
	20	g	xiii	kl.		xx	xxiii	xviii	xxiiii	iii
xvii	21	A	xii	kl.		xxi	xxv	xix	i.Esd2.	iiii
vi	22	b	xi	kl.		xxii	1.Esd2.3	xx	iiii	v
	23	c	x	kl.		xxiii	v	xxi	vi	vi
xiii	24	d	ix	kl.		xxiiii	vii	xxii	ix	vii
iii	25	e	viii	kl.		xxv	2.Esd2.i.	xxiii	2.Esd. 2.	viii
	26	f	vii	kl.	Auaultine.	xxvi	iiii	xxiiii	v	ix
xi	27	g	vi	kl.		xxvii	vi	xxv	viii	x
	28	A	v	kl.		xxviii	ix	xxvi	x	xi
xix	29	b	iiii	kl.		xxix	xii	xxvii	Esther i.	xii
viii	30	c	iii	kl.		xxx	Esther.2	xxviii	iii	xiii
xvi	31	d	prid.	kl.		xxx	iiii	Mark.i.	v	xiiii

Iune hath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 3.min.34. / 8.min.26. }

							Psalmes	Morning prayer. 1. Lesson	Morning prayer. 2. Lesson	Euening prayer. 1. Lesson	Euening prayer. 2. Lesson
Sy	1	e	Kalend.			1646		Esther. 6	Mar. ii.	Esther. 7	i. Cor. xv.
	2	f	iiii	No.		ii		viii	iii	ix	xvi
xii	3	g	iii	No.	Nichodeme.	iii		Job. i.	iiii	Job. ii.	ii. Cor. i.
ii	4	A	prid.	No.		iiii		iii	v	iiii	ii
	5	b	Nonas.		Boniface.	v		v	vi	vi	iii
x	6	c	viii	Id.		vi		vii.	vii	viii	iiii
xviii	7	d	vii	Id.		vii		ix	viii	x	v
vii	8	e	vi	Id.		viii		xi	ix	xii	vi
	9	f	v	Id.		ix		xiii	x	xiiii	vii
	10	g	iiii	Id.		x		xv	xi	xvi	viii
xv	11	A	iii	Id.	Barnabe.	xi		Eccle. x.	Act. xiiii.	Eccl. xii.	Act. xv.
iiii	12	b	prid.	Id.	Sol in Cancro.	xii		Iob. 17. 18.	Mar. xii	Iob. xix.	ii. Cor. 9.
	13	c	Idus.		Solsti. æstiuum.	xiii		xx	xiii	xxi	x
xii	14	d	xviii	kl.	Julii.	xiiii		xxii	xiiii	xxiii	xi
i	15	e	xvii	kl.		xv		xxiiii. 25.	xv	xxvi. 27.	xii
	16	f	xvi	kl.		xvi		xxviii	xvi	xxix	xiii
ix	17	g	xv	kl.		xvii		xxx	Luke i.	xxxi	Galat. i.
	18	A	xiiii	kl.		xviii		xxxii	ii	xxxiii	ii
xvii	19	b	xiii	kl.		xix		xxxiiii	iii	xxxv	iii
vi	20	c	xii	kl.	Edward.	xx		xxxvi	iiii	xxxvii	iiii
	21	d	xi	kl.		xxi		xxxviii	v	xxxix	v
xiiii	22	e	x	kl.		xxii		xl	vi	xli	vi
iii	23	f	ix	kl.	Fast.	xxiii		xlii	vii	Pro. i.	Ephe. i.
	24	g	viii	kl.	Iohn Baptist.	xxiiii		Mal. iii.	Mat. iii.	Mal. iiii.	Mat. 14.
xi	25	A	vii	kl.		xxv		Prou. ii.	Luke 8.	Pro. iii.	Ephes. ii.
	26	b	vi	kl.		xxvi		iiii	ix	v	iii
xix	27	c	v	kl.		xxvii		vi	x	vi	iiii
	28	d	iiii	kl.	Fast.	xxviii		viii	xi	ix	v
vii	29	e	iii	kl.	S. Peter Apost.	xxix		Eccl. xv.	Acts. iii.	Eccl. 19.	Acts. 4.
xvi	30	f	prid.	kl.		xxx		Pro. x.	Luk. xii.	Pro. 11.	Ephe. 6.

Iuly hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 4. min. 18. / 7. min. 42. }

						Pſalmes.	Moning prayer.		Euening prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon	2. Leſſon.
v	1	g	Kaleñ.	Viſita. of Wa.	i		Pro. xii.	Luk. xiii.	Pro. xiii.	Phili. i.
	2	A	vi	No.	ii		xiiii	xiiii	xv	ii
xiii	3	b	v	No.	Wartm.	iii	xvi	xv	xvii	iii
ii	4	c	iiii	No.		iiii	xviii	xvi	xix	iii i
	5	d	iii	No.		v	xx	xvii	xxi	Colos. i.
x	6	e	pꝛid.	No.	Dogge dayes.	vi	xxii	xviii	xxiii	ii
xviii	7	f		Jonas.		vii	xxiiii	xix	xxv	iii
vii	8	g	viii	Jd.		viii	xxvi	xx	xxvii	iiii
	9	A	vii	Jd.		ix	xxviii	xxi	xxix	i. Theſ. i.
	10	b	vi	Jd.		x	xxxi	xxii	Eccle. i.	ii
xv	11	c	v	Jd.		xi	Eccle. ii.	xxiii	iii	iii
xiii	12	d	iiii	Jd.	Sol in Leone.	xii	iiii	xxiiii	v	iiii
	13	e	iii	Jd.		xiii	vi	Joan. i.	vii	v
xi	14	f	pꝛid.	Jd.		xiiii	viii	ii	ix	ii. The. i.
	15	g		Jous.	Swithune.	xv	x	iii	xi	ii
ix	16	A	xvii	kl.	Auguſti.	xvi	xii	iiii	Jere. i.	iii
	17	b	xvi	kl.		xvii	Jere. ii.	v	iii	i. Tim. i.
	18	c	xv	kl.		xviii	iiii	vi	v	ii. iii
xviii	19	d	xiiii	kl.		xix	vi	vii	vii	iiii
vi	20	e	xiii	kl.	Wargaret.	xx	viii	viii	ix	v
	21	f	xii	kl.		xxi	x	ix	xi	vi
xiii	22	g	xi	kl.	Wagdalen.	xxii	xii	x	xiii	ii. Tim. i.
iii	23	A	x	kl.		xxiii	xiiii	xi	xv	ii
	24	b	ix	kl.	Faſt.	xxiiii	xvi	xii	xvii	iii
x	25	c	viii	kl.	Iames Apoſt.	xxv	Eccl. xxi.	xiii	Eccl. 23.	iiii
xix	26	d	vii	kl.	Anne.	xxvi	Jere. 18.	xiiii	Jere. xix.	Titus. i.
viii	27	e	vi	kl.		xxvii	xx	xv	xxi	ii. iii.
	28	f	v	kl.		xxviii	xxii	xvi	xxiii	Phile.
xvi	29	g	iiii	kl.		xxix	xxiii	xvii	xxv	Hebr. i.
	30	A	iii	kl.		xxx	xxvi	xviii	xxvii	ii
v	31	b	pꝛid.	kl.		xxxi	xxviii	xix	xxix	iii

Auguſt hath xxxj. dayes.

The Moone xxix.

Sunne { riſeth / falleth } houre { 4. min. 34. / 7. min. 26. }

						Pſalmes.	Morning prayer.		Euening prayer.	
							1. Leſſon	2. Leſſon.	1. Leſſon.	2. Leſſon.
xiii	1	c	Kateno.	Lammas.		i	Jer. xxx.	Iohn. xx.	Jer. xxxi.	Hebr. 4.
ii	2	d	iiii No.			ii	xxxii	xxi	xxxiii	v.
	3	e	iii No.			iii	xxxiiii	Acts. i.	xxxv	vi
x	4	f	prid. No.			iiii	xxxvi	ii	xxxvii	vii
xviii	5	g	Nonas.			v	xxxviii	iii	xxxix	viii
viii	6	a	viii Id.	Transfigurat.		vi	xl	iiii	xli	ix
	7	b	vii Id.	Name of Ieſus		vii	xlii	v	xliii	x
	8	c	vi Id.			viii	xliiii	vi	xlv. xlvi.	xi
xv	9	d	v Id.			ix	xlvii.	vii.	xlviii	xii
ii	10	e	iiii Id.	Laurence.		x	xlix	viii	l	xiii
	11	f	iii Id.			xi	li	ix	iii	Jam. i.
xi	12	g	prid. Id.	Sol in virgine.		xii	Lamen. i.	x	Lame. ii.	ii
	13	a	Idus			xiii	iii	xi	iiii	iii
	14	b	xix kl.	Septembris.		xiiii	v	xii	Ezek. ii.	iiii
xxiii	15	c	xviii kl.			xv	Ezek. iii	xiii	vi	v
	16	d	xvii kl.			xvi	vii	xiiii	xiii	i. Pet. i.
xviii	17	e	xvi kl.			xvii	xiiii	xv	xviii	ii
vi	18	f	xv kl.			xviii	xxxiiii	xvi	xxxiiii	iii
	19	g	xiiii kl.			xix	Daniel. i.	xvii	Dan. ii.	iiii
xiii	20	a	xiii kl.			xx	iii	xviii	iiii	v
iii	21	b	xii kl.			xxi	v	xix	vi	ii. Pet. i.
	22	c	xi kl.			xxii	vii.	xx	viii	ii
xi	23	d	x kl.	Fact.		xxiii	ix	xxi	x	iii.
xix	24	e	ix kl.	Bartholi. Apoſt.		xxiiii	Eccle. 25.	xxii	Eccl. 29.	i. Joh. i.
viii	25	f	viii kl.			xxv	Dan. xi.	xxiii	Dan. xii.	ii
	26	g	vii kl.			xxvi	xiii	xxiiii	xiiii	iii
xvi	27	a	vi kl.			xxvii	Ose. i.	xxv	Ose. ii. iii	iiii
v	28	b	v kl.	Auguſtine.		xxviii	iiii	xxvi	v. vi	v
	29	c	iiii kl.	Behead of Iohn.		xxix	vii	xxvii	viii	2. 3. Joh.
	30	d	iii kl.			xxx.	ix	xxviii	x	Jude. i.
xiii	31	e	prid. kl.			xxxi	xi	Matt. i.	xii	Rom. i.

September hath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 5. min. 36. / 6. min. 24. }

						Psalmes.	Morning prayer.		Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
ii	1	f	Kalend.	Gyles.	i	Ose. xiii.	Mat. ii.	Ose. xiiii.	Rom. ii.
	2	g	iiii No.		ii	Joel. i.	iii	Joel. ii.	iii
E	3	A	iii No.		iii	iii	iiii	Amos. i.	iiii
xviii	4	b	prid. No.		iiii	Amos. ii.	b	iii	b
viii	5	c	Nonas.	Dog daies end.	b	iiii	vi	v	vi
	6	d	viii Id.		vi	vi	vii	vii	vii
	7	e	vii Id.	Nati. of Eliza.	vii	viii	viii	ix	viii
Ec	8	f	vi Id.	Nati. of Mary.	viii	Abdi. i.	ix	Jonas. i.	ix
iii	9	g	v Id.		ix	Jon. 2. 3.	x	iiii	x
	10	A	iiii Id.		x	Miche. i.	xi	Miche. 2.	xi
xii	11	b	iii Id.		xi	iii	xii	iiii	xii
i	12	c	prid. Id.	Sol in Libra.	xii	v	xiii	vi	xiii
ix	13	d	Idus.		xiii	vii	xiiii.	Naum. i.	xiiii
	14	e	xviii kl.	Holy crosse.	xiiii	Naum. 2	xv	iii	xv
	15	f	xvii kl.	Aequinoctium	xv	Abac. i.	xvi	Abac. ii.	xvi
xvii	16	g	xvi kl.	Autumnale.	xvi	iii	xvii	Soph. i.	i. Cor. i.
vi	17	A	xv kl.	Lambert.	xvii	Soph. ii.	xviii	iii	ii
	18	b	xiiii kl.		xviii	Agge. i.	xix	Agge. ii.	iii
xviii	19	c	xiii kl.		xix	Zach. i.	xx	Zac. 2. 3.	iiii
iii	20	d	xii kl.	Fast.	xx	iiii. v	xxi	vi	v
	21	e	xi kl.	S. Matthew.	xxi	Eccle. 35.	xxii	Eccle. 38.	vi
xi	22	f	x kl.		xxii	Zach. 7.	xxiii	Zac. 8.	vii
viii	23	g	ix kl.		xxiii	ix	xxiiii	x	viii
viii	24	A	viii kl.		xxiiii	xi	xxv	xii	ix
	25	b	vii kl.		xxv	xiii	xxvi	xiiii	x
	26	c	vi kl.	Cyprian.	xxvi	Mala. i.	xxvii	Mala. ii.	xi
xvi	27	d	v kl.		xxvii	iii	xxviii	iiii	xii
v	28	e	iiii kl.		xxviii	Tob. i.	Mark. i.	Tob. ii.	xiii
xiii	29	f	iii kl.	S. Michael.	xxix	Eccle. 39.	ii	Eccl. 44.	xiiii
ii	30	g	prid. kl.	Hierome.	xxx	Tob. iii.	iii	Tob. iiii.	xv

October hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 6.min.35. / 5.min.25. }

						Psalmes.	Morning prayer.		Euening prayer.	
							1.Lesson.	2.Lesson.	1.Lesson	2.Lesson.
	1	A	Kalend.	No.	Remig.	i	Tobi.v.	Mar.iiii	Tob.vi.	i.Cor.16.
f	2	b	vi	No.		ii	vii	v	viii	ii.Cor.i.
	3	c	v	No.		iii	ix	vi	x	ii
Dom c	4	d	iiii	No.		iiii	xi	vii	xii	iii
viii	5	e	iii	No.		v	xiii	viii	xiiii	iiii
	6	f	prid.	No.	Faith.	vi	Judit.i.	ix	Judit.ii.	v
xv	7	g	Nonas.			vii	iii	x	iiii	vi
iiii	8	A	viii	Id.		viii	v	xi	vi	vii
	9	b	vii	Id.	Dennis.	ix	vii	xii	viii	viii
x.i	10	c	vi	Id.		x	ix	xiii	x	ix
i	11	d	v	Id.		xi	xi	xiiii	xii	x
	12	e	iiii	Id.	Sol in Scorpio	xii	xiii	xv	xiiii	xi
ix	13	f	iii	Id.	Edward.	xiii	xv	xvi	xvi	xii
	14	g	prid.	Id.		xiiii	Wisd.i.	Luk.di.i.	Wisd.ii.	xiii
xvii	15	A	Idus.			xv	iii	di.i.	iiii	Galat.i.
	16	b	xvii	kl.	Nouembris.	xvi	v	ii	vii	ii
vi	17	c	xvi	kl.	Etheldrede.	xvii	vii	iii	viii	iii
xiiii	18	d	xv	kl.	Luke Euang.	xviii	Eccle.ii.	iiii	Job.i.	iiii
ii	19	e	xiiii	kl.		xix	Wisd.ix.	v	Wisd.x.	v
	20	f	xiii	kl.		xx	xi	vi	xii	vi
xi	21	g	xii	kl.		xxi	xiii	vii	xiiii	Ephe.i.
xix	22	A	xi	kl.		xxii	xv	viii	xvi	ii
	23	b	x	kl.		xxiii	xvii	ix	xviii	iii
viii	24	c	ix	kl.		xxiiii	xix	x	Eccle.i.	iiii
	25	d	viii	kl.	Crispine.	xxv	Eccle.ii.	xi	iii	v
xvi	26	e	vii	kl.		xxvi	iiii	xii	v	vi
v	27	f	vi	kl.	Fast.	xxvii	vi	xiii	vii	Phil.i.
	28	g	v	kl.	Simon & Iude.	xxviii	Job 24.25.	xiiii	Job xlii.	ii
xiii	29	A	iiii	kl.		xxix	Eccle.8.	xv	Eccle. ix.	iii
ii	30	b	iii	kl.		xxx	x	xvi	xi	iiii
	31	c	prid.	kl.	Fast.	xxxi	xii	xvii	xiii	Colos.i.

Nouember hath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 7.min.34. / 4.min.26. }

						Planets	Morning prayer. 1. Lesson.	Morning prayer. 2. Lesson.	Euening prayer. 1. Lesson.	Euening prayer. 2. Lesson.
x	1	d	Kalend.	All Saints.		i	Wisd. iii.	He. 11. 12	Wisd. v.	Reu. 19.
	2	e	iiii No.			ii	Eccle. 14.	Luke 18.	Eccl. 15.	Col. ii.
xviii	3	f	iii No.			iii	xvi	xix	xvii	iii
viii	4	g	prid. No.			iiii	xviii	xx	xix	iiii
	5	A	Nonas.			v	xx	xxi	xxi	i. Thes. i.
xv	6	b	viii Id.	Leonard.		vi	xxii	xxii	xxiii	ii
iiii	7	c	vii Id.			vii	xxiiii	xxiii	xxv	iii
	8	d	vi Id.			viii	xxvii	xxiiii	xxviii	iiii
xii	9	e	v Id.			ix	xxix	John i.	xxx	v
i	10	f	iiii Id.			x	xxxi	ii	xxxii	ii. The. i.
ix	11	g	iii Id.	S. Martine.		xi	xxxiii	iii	xxxiiii	ii
	12	A	prid. Id.	Sol in Sagit.		xii	xxxv	iiii	xxxvi	iii
	13	b	Idus.	Brice.		xiii	xxxvii	v	xxxviii	i. Tim. i.
xvi	14	c	xviii kl.	Decembris.		xiiii	xxxix	vi	xl	ii. iii
	15	d	xvii kl.	Machute.		xv	xli	vii	xlii	iiii
	16	e	xvi kl.			xvi	xliii	viii	xliiii	v
viii	17	f	xv kl.	Inl. regni Eliz.		xvii	xlv	ix	xlvi	vi
ii	18	g	xiiii kl.			xviii	xlvii	x	xlviii	ii. Tim. i.
	19	A	xiii kl.			xix	xlix	xi	l	ii
	20	b	xii kl.	Edmũd king.		xx	li	xii	Baruc. i.	iii
xi	21	c	xi kl.			xxi	Baru. ii.	xiii	iii	iiii
viii	22	d	x kl.	Cicilie.		xxii	iiii	xiiii	v	Titus. i.
	23	e	ix kl.	Clement.		xxiii	vi	xv	Esai. i.	ii. iii
	24	f	viii kl.			xxiiii	Esai. ii.	xvi	iii	Philem.
v	25	g	vii kl.	Katherine.		xxv	iiii	xvii	v	Hebr. i.
	26	A	vi kl.			xxvi	vi	xviii	vii	ii
	27	b	v kl.			xxvii	viii	xix	ix	iii
xiii	28	c	iiii kl.			xxviii	x	xx	xi	iiii
	29	d	iii kl.	Fast.		xxix	xii	xxi	xiii	v
	30	e	prid. kl.	Andrew Apost.		xxx	Pro. xx.	Actes. i.	Pro. xxi.	vi

Note that the begynnyng of the xxvi. Chapter of Ecclesiasticus (vnto) But when one is, &c. must be read with the xxv Chapter.

December hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 8.min.12. / 3.min.48. }

Psalmes

							Morning prayer.		Euening prayer.	
							1.Lesson.	2.Lesson.	1.Lesson.	2.Lesson.
	1	f	Kalend.			i	Esa.xiiii.	Acts.ii.	Esai.xv.	Heb.7.
xviii	2	g	iiii	No.		ii	xvi	iii	xvii	viii
vii	3	a	iii	No.		iii	xviii	iiii	xix	ix
	4	b	prid.	No.		iiii	xx.xxi	v	xxii	x
xv	5	c	Nonas.			v	xxiii	vi	xxiiii	xi
xiii	6	d	viii	Id.	Nicolas Bish.	vi	xxv	vii.vii	xxvi	xii
	7	e	vii	Id.		vii	xxvii	vii.vii	xxviii	xiii
xii	8	f	vi	Id.	Cõcep.of Ma.	viii	xxix	viii	xxx	James i.
i	9	g	v	Id.		ix	xxxi	ix	xxxii	ii
	01	a	iiii	Id.		x	xxxiii	x	xxxiiii	iii
ix	11	b	iii	Id.		xi	xxxv	xi	xxxvi	iiii
	12	c	prid.	Id.	Sol in Capri.	xii	xxxvii	xii	xxxviii	v
xvii	13	d	Idus.		Lucie virgin.	xiii	xxxix	xiii	xl	i.Pet.i.
	14	e	xix	kl.	Ianuarii.	xiiii	xli	xiiii	xlii	ii
vi	15	f	xviii	kl.		xv	xliii	xv	xliiii	iii
xvi	16	g	xvii	kl.	O sapientia.	xvi	xlv	xvi	xlvi	iiii
iii	17	a	xvi	kl.		xvii	xlvii	xvii	xlviii	v
	18	b	xv	kl.		xviii	xlix	xviii	l	ii.Pet.i.
x	19	c	xiiii	kl.		xix	li	xix	lii	ii
xiii	20	d	xiii	kl.	Fast.	xx	liii	xx	liiii	iii
	21	e	xii	kl.	Thomas Apost.	xxi	Psa.23.	xxi	Psa.24.	i.Joh.i.
viii	22	f	xi	kl.		xxii	Esai.lv.	xxii	Esai.56.	ii
	23	g	x	kl.		xxiii	lvii	xxiii	lviii	iii
xvi	24	a	ix	kl.	Fast.	xxiiii	lix	xxiiii	lx	iiii
v	25	b	viii	kl.	Christmas.	xxv	Esai.ix	Luke ii.	Esai.vii.	Tit.iii.
	26	c	vii	kl.	S. Steuen.	xxvi	Psa.28.	Act.6.7.	Eccle.4.	Act.vii.
xiii	27	d	vi	kl.	S. Iohn.	xxvii	Eccle.v.	Reuel.i.	Eccle.6.	Reu.22.
ii	28	e	v	kl.	Innocents.	xxviii	Jere.31.	Acts 25.	Wisd.i.	i.Joh.v.
	29	f	iiii	kl.	Conu: Ed. m. 12	xxix	Esai.lxi	xxvi	Esa. lxii.	ii.John.
x	30	g	iii	kl.		xxx	lxiii	xxvii	lxiiii	iii.John.
	31	a	prid.	kl.	Siluest. bish.	xxxi	lxvi	xxviii	lxvi	Jude.i.

Septuagesima, Sexagesima, Quinquagesima, Quadragesima.	before Easter.	ix viii vii vi	weekes.
Rogations, Whitsunday, Trinitie sunday.	after Easter.	v vii viii	weekes.

¶ These to be obserued for holy dayes, and none other.

THat is to say: All Sundayes in the yeere. The dayes of the feastes of the Circumcision of our Lorde Jesus Christ. Of the Epiphanie. Of the purification of the blessed virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed virgin. Of S. Marke the Euangelist. Of S. Philip and Jacob the Apostles. Of the Ascension of our Lord Jesus Christ.
Of the Natiuitie of S. John Baptist.
Of Saint Peter the Apostle
Of Saint James the Apostle.
Of Saint Bartholomewe Apostle.
Of Saint Matthewe the Apostle.
Of Saint Michael the Archangel.
Of Saint Luke the Euangelist.
Of S. Simon and Jude the Apostles.
Of all Saintes.
Of Saint Andrewe the Apostle.
Of Saint Thomas the Apostle.
Of the Natiuitie of our Lord.
Of Saint Steuen the Martyr.
Of Saint John the Euangelist.
Of the holy Innocents.
Munday & Tuesday in Easter weeke.
Munday & Tuesday in Whitsun weeke.

A briefe declaration when euery Terme beginneth and endeth.

BE it knowen, that Easter Terme beginneth alwayes the xviii. day after Easter, reckening Easter day for one: And endeth the Munday next after the Ascension day.

Trinitie Terme beginneth xii. dayes after Whitsunday, and continueth xix. dayes.

Michaelmas Terme beginneth the ix. or x. day of October, and endeth the xxviii. or xxix. day of Nouember.

Hillarie Terme beginneth the xxiii. or xxiiii. day of Januarie, and endeth the xii. or xiii. day of Februarie.

In Easter Terme, on the Ascension day. In Trinitie Terme, on the Natiuitie of Saint John Baptist. In Michaelmas Terme, on the feast of all Saintes. In Hyllarie Terme, on the feast of the Purification of our Ladie, the Queenes Iudges of Westminster doe not vse to sit in iudgement, nor vpon any Sundayes.

The order where Morning

and Euening Prayer ſhall be vſed and ſayd.

THe Morning and Euening prayer ſhall be vſed in the accuſtomed place of the Church, Chappell, or Chauncell, except it ſhall bee otherwiſe determined by the Ordinary of the place: And the Chauncels ſhall remaine as they haue done in times paſt.

And here is to be noted, that the miniſter at the time of the Communion, and at all other times in his miniſtration, ſhall vſe ſuch ornaments in the Church, as were in vſe by authoritie of Parliament in the ſecond yeere of the raigne of King Edward the ſixt, according to the Act of Parliament ſet in the beginning of this booke.

An order for Morning prayer

daily throughout the yeere.

At the beginning both of Morning prayer, and likewiſe of Euening prayer, the Miniſter ſhall read with a lowd voyce ſome one of theſe ſentences of the Scriptures that follow. And then he ſhall ſay that which is written after the ſaid ſentences.

AT what time ſoeuer a ſinner doth repent him of his ſinne, from the bottom of his heart, I will put all his wickedneſſe out of my remembrance, ſaith the Lord. Eze. xviii.

I do know mine owne Wickednes, and my ſinne is alway againſt me. Pſal. li.

Turne thy face away from our ſinnes (O Lorde) and blot out all our offences. Pſal. li.

A ſorowful ſpirit is a ſacrifice to God: deſpiſe not (O Lord) humble and contrite hearts. Pſal. li.

Rent your hearts, and not your garments, and turne to the Lord your God, becauſe he is gentle and mercifull, hee is patient, and of much mercy, and ſuch a one that is ſorie for your afflictions. Ioel. ii.

Morning prayer.

Dan.ix. To thee (O Lord God) belongeth mercy and forgiuenes, for wee haue gone away from thee, and haue not hearkened to thy voyce, whereby wee might walke in thy lawes which thou hast appointed for vs.

Iere.x. Correct vs (O Lorde) and yet in thy iudgement, not in thy furie, least we should be consumed and brought to nothing.

Math.iii. Amend your liues, for the kingdom of God is at hand.

Luke xv. I will goe to my father, and say to him, Father, I haue sinned against heauen, and against thee: I am no more worthie to be called thy sonne.

Psal. cxliii Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

i.Iohn i. If we say, that wee haue no sinne, wee deceiue our selues, and there is no trueth in vs.

DEarely beloued brethren, the scripture mooueth vs in sundry places, to acknowledge and confesse our manifold sinnes and wickednesse, and that we should not dissemble nor cloke them before the face of Almightie God our heauenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the ende that wee may obtaine forgiuenesse of the same, by his infinite goodnesse and mercie. And although we ought at all times humbly to acknowledge our sinnes before God: yet ought wee most chiefly so to doe, when wee assemble and meet together, to render thanks for the great benefites that we haue receiued at his handes, to set foorth his most worthy praise, to heare his most holy worde, and to aske those things which be requisite and necessarie, as well for the body as the soule. Wherefore I pray and beseech you, as many as be here present, to accompany me with a pure heart and humble voyce, vnto the throne of the heauenly grace, saying after me.

A generall

Morning prayer.

A generall confeſſion to be ſayd of the whole congregation after the Miniſter, kneeling.

ALmightie and moſt mercifull Father, wee haue erred and ſtrayed from thy wayes like loſt ſheep, We haue followed too much the deuiſes and deſires of our own hearts, we haue offended againſt thy holy Lawes, Wee haue left vndone thoſe things which wee ought to haue done, & wee haue done thoſe things which wee ought not to haue done, and there is no health in vs, but thou, O Lord, haue mercy vpon vs miſerable offenders, ſpare thou them, O God, which cõfeſſe their faults, reſtore thou them that be penitent, according to thy promiſes declared vnto mankind in Chriſt Jeſu our Lord, and grant, O moſt mercifull father, for his ſake, that wee may hereafter liue a godly, righteous, and ſober life, to the glory of thy holy name, Amen.

The abſolution to be pronounced by the Miniſter alone.

ALmightie God, the father of our Lorde Jeſus Chriſt, which deſireth not the death of a ſinner, but rather that hee may turne from his wickednes and liue, and hath giuen power and commaundement to his miniſters, to declare and pronounce to his people being penitent, the abſolution and remiſſion of their ſinnes: he pardoneth and abſolueth all them which truely repent, and vnfainedly beleeue his holy Goſpell. Wherefore Wee beſeech him to graunt vs true repentance and his holy Spirit, that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter may bee pure and holy, ſo that at the laſt we may come to his eternal ioy, through Jeſus Chriſt our Lord.

The people ſhall anſwere, Amen.

Morning prayer.

Then ſhall the Miniſter begin the Lordes prayer with a lowd voyce.

OUr Father which art in heauen, halowed bee thy name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation. But deliuer vs from euil.

Then likewiſe he ſhall ſay.

O Lord open thou our lips.

Anſwere.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God make ſpeed to ſaue vs.

Anſwere.

O Lord make haſte to helpe vs.

Prieſt.

Glory be to the father, and to the ſonne. &c.
As it was in the beginning, is now, &c.
Praiſe ye the Lord.

Then ſhall be ſayd or ſung this Pſalme following.

Venite, exultemus Domino. Pſal. 95.

COme, let vs ſing vnto the Lord: let vs heartily reioice in ỹ ſtrength of our ſaluation.

Let vs come before his preſence with thankſgiuing: and ſhew our ſelues glad in him with Pſalmes.

For the Lorde is a great God: and a great king aboue all gods.

In his hand are all the corners of the earth: and the ſtrength of the hils is his alſo.

The ſea is his, and he made it: and his hands prepared the dry land.

O come, let vs worſhip, and fall downe: and kneele before the Lord our maker.

For he is the Lord our God: and we are the people of his paſture,

pasture, and the sheepe of his hands.

To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: proued me, and sawe my worke.

Fourtie yeeres long was I grieued with this generation, and said: it is a people that doe erre in their hearts, for they haue not knowen my wayes.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory bee to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, is now, and euer shalbe: world without end, Amen.

Then shall follow certaine Psalmes in order, as they be appointed in a table made for that purpose, except there be proper Psalmes appointed for that day. And at the end of euery Psalme throughout the yeere, and likewise in the end of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shall be repeated:

Glory be to the Father, &c. As it was in the, &c.

Then shall be read two Lessons distinctly with a loud voyce, that the people may heare. The first, of the old Testament. The second, of the new, like as they be appointed in the Kalender, except there be proper Lessons assigned for that day: the Minister that readeth the Lesson, standing, and turning him so, as hee may best be heard of al such as be present. And before euery lesson, the Minister shal say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the end of euery chapter he shal say, **Here endeth such a Chapter of such a booke.**

And to the ende the people may the better heare in such places where they doe sing, there shall the Lessons be sung in a plaine tune, after the maner of distinct reading: and likewise the Epistle and Gospel.

After the first Lesson, shall follow, Te Deum laudamus in English, daily throughout the whole yeere.

Morning prayer.

Te Deum laudamus

WE praise thee, O God: we knowledge thee to be the Lord.
All the earth doeth worship thee: the father euerlasting.
To thee all Angels cry aloud: the heauens, and all the powers therein.
To thee Cherubin, & Seraphin: continually doe cry.
Holy, holy, holy: Lorde God of Sabaoth.
Heauen and earth are full of the Maiestie: of thy glory.
The glorious companie of the Apostles: praise thee.
The goodly felowship of the Prophets: praise thee.
The noble armie of Martyrs: praise thee.
The holy Church throughout all the world: doeth knowledge thee.
The Father: of an infinite maiestie.
Thine honourable: true, and onely Sonne.
Also the holy Ghost: the comforter.
Thou art the king of glory: O Christ.
Thou art the euerlasting Sonne: of the Father.
When thou tookest vpon thee to deliuer man: thou diddest not abhorre the virgins wombe.
When thou haddest ouercome the sharpnesse of death: thou diddest open the kingdom of heauen to all beleeuers.
Thou sittest at the right hand of God: in the glory of the father.
We beleeue that thou shalt come: to be our iudge.
We therefore pray thee helpe thy seruants: whom thou hast redeemed with thy precious blood.
Make them to be nombred with thy Saintes: in glory euerlasting.
O Lord saue thy people: and blesse thine heritage.
Gouerne them: and lift them vp for euer.
Day by day: we magnifie thee.
And we worship thy name: euer world without end.
Vouchsafe (O Lord:) to keepe vs this day without sinne.

O Lord

Morning prayer.

O Lord haue mercy vpon vs: haue mercie vpon vs.
O Lord let thy mercie lighten vpon vs: as our trust is in thee.
O Lord, in thee haue I trusted: let me neuer be confounded.

FOr this Canticle. Benedicite omnia opera &c.

All ye workes of the Lorde, blesse yee the Lorde: praise him and magnifie him for euer. Benedicite.

O ye angels of the Lorde, blesse ye the Lorde: praise him and magnifie him for euer.

O ye heauens, blesse ye the Lord: prayse him and magnifie him for euer.

O ye waters that bee aboue the firmament, blesse yee the Lord: praise him and magnifie him for euer.

O all ye powers of the Lord, blesse yee the Lorde: prayse him and magnifie him for euer.

O ye Sunne and Moone, blesse ye the Lord: prayse him and magnifie him for euer.

O ye starres of heauen, blesse ye the Lord: prayse him and magnifie him for euer.

O ye showres and deaw, blesse ye the Lord: praise him and magnifie him for euer.

O ye windes of God, blesse ye the Lord: prayse him and magnifie him for euer.

O ye fire and heate, blesse yee the Lorde: prayse him and magnifie him for euer.

O ye Winter and Sommer, blesse ye the Lord: praise him and magnifie him for euer.

O ye deawes and frostes, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye frost and cold, blesse yee the Lorde: prayse him and magnifie him for euer.

O ye yce and snow, blesse yee the Lorde: prayse him and magnifie h m for euer.

O ye nights and dayes, blesse ye the Lord: prayse him and magnifie him for euer.

O ye light and darkenesse, blesse ye the Lord: prayse him and magnifie him for euer.

Morning prayer.

O ye lightnings and cloudes, bleſſe yee the Lorde: praiſe him and magnifie him for euer.

O let the earth bleſſe the Lorde: yea, let it praiſe him and magnifie him for euer.

O ye mountains and hils, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O all ye greene things vpon the earth, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye welles, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye Seas and floods, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye whales and all that moue in the waters, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O all ye foules of the aire, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O all ye beaſtes and cattel, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye children of men, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O let Iſrael bleſſe the Lord: praiſe him and magnifie him for euer.

O ye prieſts of the Lorde, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye ſeruants of the Lord, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye ſpirits & ſoules of the righteous, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye holy and humble men of heart, bleſſe yee the Lorde: prayſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe yee the Lorde: prayſe him and magnifie him for euer.

Glory be to the father, and to the ſonne, &c.
As it was in the beginning, is now, &c.

And after the ſecond Leſſon, ſhall be vſed and ſayd Benedictus in Engliſh, as followeth.

Bleſſed

Morning prayer.

Benedictus.

BLessed be the Lord God of Israel: for he hath visited and redeemed his people.

And hath rayled vp a mightie saluation for vs: in the house of his seruant Dauid.

As he spake by the mouth of his holy Prophets: Which haue bene since the world began.

That we should bee saued from our enemies: and from the handes of all that hate vs.

To performe the mercie promised to our forefathers: and to remember his holy couenant.

To performe the othe which hee sware to our forefather Abraham: that he would giue vs.

That we, being deliuered out of the hands of our enemies: might serue him without feare.

In holinesse and righteousnesse before him: all the dayes of our life.

And thou childe shalt be called the Prophet of the hiest: for thou shalt go before the face of the Lord to prepare his waies.

To giue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercie of our God: whereby the day spring from an high hath visited vs.

To giue light to them that sit in darkenesse, and in the shadowe of death: and to guide our feete into the way of peace.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now, &c.

Or this C. Psalme. Iubilate Deo.

Iubilate Deo.

OBe ioyfull in the Lord (all yee landes:) serue the Lord with gladnesse, and come before his presence with a song.

Bee yee sure that the Lord he is God: it is hee that hath made vs, and not We our selues, We are his people, and the sheepe of his pasture.

O goe

Morning prayer.

O goe your Wayes into his gates with thanksgiuing, and into his courtes with prayse: bee thankefull vnto him, and speake good of his name.

For the Lord is gratious, his mercie is euerlasting: and his trueth endureth from generation to generation.

Glory be to the father, and to the sonne. &c.
As it was in the beginning, is now, &c.

Then shalbe sayde the Creede, by the Minister and the people standing.

I Beleeue in God the father almightie, maker of heauen and earth: and in Jesus Christ his onely sonne our Lorde, which was conceiued by the holy Ghost, borne of the virgin Marie, suffered vnder Ponce Pilate, was crucified, dead, and buried, he descended into hell. The third day hee rose againe from the dead. Hee ascended into heauen, and sitteth on the right hand of GOD the father Almightie. From thence hee shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholique Church, the Communion of Saintes, the forgiuenesse of sinnes, the resurrection of the bodie, and the life euerlasting, Amen.

And after that, these prayers following, aswell at Euening prayer, as at Morning prayer, all deuoutly kneeling, the Minister first pronouncing with a lowde voyce.

The Lord be with you.

Answere.

And with thy spirit.

The Minister.

Let vs pray.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Then the Minister, Clarkes, and people, shall say the Lordes prayer in English, with a lowde voyce.

Our father which art in heauen. &c.

Then

Morning prayer.

The Miniſter ſtanding vp, ſhall ſay.

O Lord ſheWe thy mercie vpon vs.

Anſwere.

And graunt vs thy ſaluation.

Prieſt.

O Lord ſaue the Queene.

Anſwere.

And mercifully heare vs when We call vpon thee.

Prieſt.

Indue thy Miniſters With righteouſneſſe.

Anſwere.

And make thy choſen people ioyfull.

Prieſt.

O Lord ſaue thy people.

Anſwere.

And bleſſe thine inheritance.

Prieſt.

Giue peace in our time, O Lord.

Anſwere.

Becauſe there is none other that fighteth for vs, but onely thou, O God.

Prieſt.

O God make cleane our hearts Within vs.

Anſwere.

And take not thy holy ſpirit from vs.

Then ſhall followe three Collects. The firſt, of the day, which ſhall be the ſame that is appoynted at the Communion. The ſecond, for peace. The third, for grace to liue well. And the two laſt Collectes ſhall neuer alter, but dayly bee ſayde at Morning prayer throughout all the yeere, as followeth.

The ſecond Collect for peace.

O God, Which art authour of peace, and louer of concorde, in knoWledge of Whome ſtandeth our eternall life, Whoſe ſeruice is perfect freedome: defende vs thy humble ſeruants in all aſſaultes of our enemies, that We ſurely truſting in thy defence, may not feare the poWer of any aduerſaries, through the might of Jeſus Chriſt our Lord, Amen.

The

Euening prayer.

The third Collect for grace.

O Lord our heauenly father, almightie & euerlasting GOD, which hast safely brought vs to the beginning of this day, defend vs in the same with thy mightie power, and graunt that this day we fall into no sinne, neither run into any kinde of daunger: but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy sight, through Jesus Christ our Lord. Amen.

An Order for Euening prayer

throughout the yeere.

The Priest shall say.

Our father which art in heauen.

Then likewise he shall say,

O Lord open thou our lippes.

Answere.

And our mouth shall shew forth thy praise.

Priest.

O God make speede to saue vs.

Answere.

O Lord make haste to helpe vs.

Priest.

Glory bee to the father, and to the sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe: World without ende, Amen.

Prayse yee the Lord.

Then Psalmes in order as they be appointed in the table for Psalmes, except there be proper Psalmes appointed for that day. Then a lesson of the olde Testament, as is appoynted likewise in the Kalender, except there bee proper lessons appoynted for that day. After that, Magnificat in English, as followeth.

My

Euening prayer.

MY soule doth magnifie the Lorde: and my spirite hath reioyced in God my Sauiour.

For he hath regarded: the lowlinesse of his handmaiden.

For beholde from henceforth: al generations shal call me blessed.

For he that is mighty hath magnified me: and holy is his name.

And his mercie is on them that feare him: throughout all generations.

He hath shewed strength with his arme: he hath scattered the proud in the imagination of their hearts.

He hath put downe the mightie from their seate: and hath exalted the humble and meeke.

He hath filled the hungrie with good things: and the rich he hath sent emptie away.

He remembring his mercie, hath holpen his seruant Israel: as he promised to our forefathers Abraham, and his seede for euer.

Glory bee to the father, and to the sonne. &c.

As it was in the beginning, is now, &c.

Or els this Psalme.

OSing vnto the Lord a new song: for he hath done marueilous things. Cantate Domino. Psal. 98.

With his owne right hand, and with his holy arme: hath hee gotten himselfe the victorie.

The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

Hee hath remembred his mercie and trueth towardes the house of Israel: and al the endes of the world haue seene the saluation of our God.

Shewe your selues ioyfull vnto the Lorde, all yee landes: sing, reioyce, and giue thankes.

Prayse

Euening prayer.

Prayse the Lord vpon the Harpe: sing to the Harpe with a Psalme of thankesgiuing.

With trumpets also and shawmes: O shewe your selues ioyfull before the Lord the king.

Let the sea make a noyse, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hilles be ioyfull together before the Lorde: for hee is come to iudge the earth.

With righteousnesse shal he iudge the world: and the people with equitie.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

Then a Lesson of the newe Testament. And after that, Nunc dimittis in English, as followeth.

Nunc dimittis. Luke 2.

LOrd nowe lettest thou thy seruant depart in peace: according to thy word.

For mine eyes haue seene: thy saluation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glorie of thy people Israel.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

Or els this Psalme.

Deus misereatur. Psal. 67.

GOD be mercifull vnto vs, and bless vs: and shew vs the light of his countenance, and bee mercifull vnto vs.

That thy Way may be knowen vpon earth: thy sauing health among all nations.

Let the people praise thee, O God: yea let all the people praise thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

Let

Euening prayer.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring foorth her increaſe: and God, euen our owne God ſhall giue vs his bleſſing.

God ſhall bleſſe vs: and all the endes of the worlde ſhall feare him.

Glory be to the father, and to the ſonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhalbe: World without ende, Amen.

Then ſhall followe the Creede, with other prayers, as is before appoynted at Morning prayer after Benedictus, and with three Collectes. Firſt of the day. The ſecond of peace. The third for ayde againſt all perils, as hereafter followeth: which two laſt Collects ſhall be daily ſayde at Euening prayer, without alteration.

The ſecond Collect at Euening prayer.

O God, from whome all holy deſires, all good counſayles, and all iuſt workes doe proceede: giue vnto thy ſeruants that peace which the worlde can not giue, that both our hearts may bee ſet to obey thy commandements, and alſo that by thee wee being defended from the feare of our enemies, may paſſe our time in reſt and quietneſſe, through the merites of Jeſus Chriſt our Sauiour. Amen.

The third Collect for ayde againſt all perils.

Lighten our darkeneſſe we beſeech thee, O Lord, and by thy great mercie defend vs from all perils and dangers of this night, for the loue of thy onely ſonne our Sauiour Jeſus Chriſt, Amen.

In the feaſtes of Chriſtmas, the Epiphanie, Saint Matthie, Eaſter, the Aſcenſion, Pentecoſt, Saint Iohn Baptiſt, Saint Iames, Saint Bartholomewe, Saint Matthew, Saint Simon and Iude, Saint Andrew, and Trinitie Sunday, ſhalbe ſung or ſaid, immediatly after Benedictus, this confeſsion of our Chriſtian faith.

Whoſoeuer

Quicunque vult.

Quicunque vult.

WHosoeuer will be saued: before all things it is necessary that he hold the Catholique faith.

Which faith, except euery one doe keepe holy & vndefiled: without doubt hee shall perish euerlastingly.

And the Catholique faith is this: that we worship one God in trinitie, and trinitie in vnitie.

Neither confounding the persons: nor deuiding the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the godhead of the father, of the sonne, and of the holy Ghost, is all one: the glory equall, the maiestie coeternall.

Suth as the father is, such is the sonne: and such is the holy Ghost.

The father vncreate, the sonne vncreate: & the holy Ghost vncreate.

The father incomprehensible, the sonne incomprehensible: and the holy Ghost incomprehensible.

The father eternall, the sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there be not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the father is almightie, the sonne almightie: and the holy ghost almightie.

And yet they are not three almighties: but one almightie.

So the father is God, the sonne is God: and the holy ghost is God.

And yet they are not three Gods: but one God.

So likewise the father is Lord, the sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as We be compelled by the Christian veritie: to acknowledge euery person by himselfe to be God and Lord.

So

Quicunque vult.

So are wee forbidden by the Catholique religion: to say there be three Gods, or three Lordes.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three fathers, one sonne, not three sonnes: one holy Ghost, not three holy ghosts.

And in this trinitie, none is afore or after other: none is greater or lesse then another.

But the whole three persons bee coeternall together: and coequall.

So that in all things, as is aforesayd: the vnitie in trinitie, and the trinitie in vnitie is to be worshipped.

Hee therefore that will bee saued: must thus thinke of the trinitie.

Furthermore it is necessarie to euerlasting saluation: that he also beleeue rightly in the incarnation of our Lord Jesus Christ.

For the right faith is, that we beleeue and confesse: that our Lord Jesus Christ, the sonne of God, is God and man.

God, of the substance of the Father, begotten before the worlds: and man of the substance of his mother, borne in the world.

Perfect God, and perfect man: of a reasonable soule, and humaine flesh subsisting.

Equal to the father as touching his godhead: and inferior to the father, touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conuersion of the godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Quicunque vult.

Who suffered for our saluation: descended into hell, rose againe the third day from the dead.

He ascended into heauen, hee sitteth on the right hande of the Father, God almightie: from whence hee shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue accompt for their owne workes.

And they that haue done good, shal go into life euerlasting: and they that haue done euil into euerlasting fire.

This is the Catholique faith: which except a man beleeue faithfully, he cannot be saued.

Glory be to the father, and to the sonne, &c.
As it was in the beginning, is now, &c.

Thus endeth the order of *Morning and Euening prayer, throughout the whole yeere.*

Here

Here followeth the Letanie,

to be vſed vpon Sundayes, Wedneſdayes, and Fri-
dayes, and at other times when it
ſhalbe commanded by the
Ordinarie.

O God the Father of heauen: haue mercie vpon vs miſerable ſinners.

O God the Father of heauen: haue mercie vpon vs miſerable ſinners.

O God the Sonne redeemer of the worlde: haue mercy vpon vs miſerable ſinners.

O God the Sonne redeemer of the world: haue mercy vpon vs miſerable ſinners.

O God the Holy ghoſt proceeding from the Father and the Sonne: haue mercie vpon vs miſerable ſinners.

O God the Holy ghoſt proceeding from the Father and the Sonne: haue mercie vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: haue mercy vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: haue mercy vpon vs miſerable ſinners.

Remember not Lorde our offences, nor the offences of our forefathers, neither take thou vengeance of our ſinnes: ſpare vs good Lorde, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and bee not angry with vs for euer.

Spare vs good Lord.

From all euil and miſchiefe, from ſinne, from the craftes and aſſaultes of the deuil, from thy wrath, and from euerlaſting damnation.

Good Lord deliuer vs.

From all blindneſſe of heart, from pride, vaine glorie, and hypocriſie, from enuie, hatred, and malice, and all vncharitableneſſe.

Good Lord deliuer vs.

From fornication, and all other deadly ſinne, and from al the deceits of the world, the flesh, and the deuil.

The Letanie.

Good Lord deliuer vs.

From lightening and tempest, from plague, pestilence, and famine, from battell and murther, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuie conspiracie, from all fals doctrine and heresie, from hardnesse of heart, & contempt of thy Word and commandement.

Good Lord deliuer vs.

By the mysterie of thy holy incarnation, by thy holie nativitie and circumcision, by thy baptisme, fasting, and temptation.

Good Lord deliuer vs.

By thine agonie and bloudie sweate, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascension, and by the comming of the Holie ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our welth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

We sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnesse and holinesse of life, thy seruaunt Elizabeth our most gracious Queene and gouernour.

We beseech thee to heare vs good Lord.

That it may please thee to rule her heart in thy fayth, feare, and loue, and that shee may euermore haue affiance in thee, and euer seeke thy honour and glory.

We beseech thee to heare vs good Lord.

That it may please thee to be her defender and keeper, giuing her the victorie ouer all her enemies.

We beseech thee to heare vs good Lord.

That it may please thee to illuminate all Bishoppes, Pastours, and Ministers of the Church, with true knowledge and vnderstanding of thy Worde, and that both by their preaching

preaching and liuing they may set it foorth, and shew it accordingly.

We beseech thee to heare vs good Lord.

That it may please thee to endue the Lordes of the Councel, and all the Nobilitie, with grace, wisedome, and vnderstanding.

We beseech thee to heare vs good Lord.

That it may please thee to bless and keepe the Magistrates, giuing them grace to execute iustice, and to maynetayne trueth.

We beseech thee to heare vs good Lord.

That it may please thee to bless and keepe all thy people.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all nations vnitie, peace, and concord.

We beseech thee to heare vs good Lord.

That it may please thee to giue vs an heart to loue and dread thee, and diligently to liue after thy commandements.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all thy people increase of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring foorth the fruits of the spirit.

We beseech thee to heare vs good Lord.

That it may please thee to bring into the way of trueth, all such as haue erred and are deceiued.

We beseech thee to heare vs good Lord.

That it may please thee to strengthen such as doe stande, and to comfort and helpe the weake hearted, and to rayse vp them that fall, and finally to beate downe Satan vnder our feete.

We beseech thee to heare vs good Lord.

That it may please thee to succour, help, and comfort, all that be in danger, necessitie, and tribulation.

We beseech thee to heare vs good Lord.

That it may please thee to preserue all that trauell by land or by water, all women labouring of child, all sicke persons, and yong children, and to shewe thy pitie vpon all prisoners and captiues.

The Letanie.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to defend and prouide for the fatherleſſe children and Widowes, and all that bee deſolate and oppreſſed.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to haue mercy vpon all men.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to forgiue our enemies, perſecuters, and ſlanderers, and to turne their hearts.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue and preſerue to our vſe the kindely fruites of the earth, ſo as in due time Wee may enioy them.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs true repentance, to forgiue vs all our ſinnes, negligences, and ignorances, and to endue vs with the grace of thy holy ſpirit, to amend our liues according to thy holy Word.

We beſeech thee to heare vs good Lord.

Sonne of God: We beſeech thee to heare vs.

Sonne of God: we beſeech thee to heare vs.

O Lambe of GOD, that takeſt away the ſinnes of the World.

Graunt vs thy peace.

O Lambe of GOD, that takeſt away the ſinnes of the World.

Haue mercy vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father Which art in heauen.
And lead vs not into temptation.
But deliuer vs from euil, Amen.

The verſicle.

O Lord deale not with vs after our ſinnes.

Anſwere.

The Letanie.

Anſwere.

Neither reward vs after our iniquities.

Let vs pray.



God mercifull Father, that deſpiſeſt not ỹ ſighing of a contrite heart, nor the deſire of ſuch as bee ſorowfull, mercifully aſſiſt our prayers, that we make before thee in all our troubles and aduerſities whenſoeuer they oppreſſe vs, and graciouſly heare vs, that thoſe euils which the craft and ſubtiltie of ỹ deuil or man worketh againſt vs, bee brought to nought, and by the prouidence of thy goodneſſe they may be diſperſed, that we thy ſeruants being hurt by no perſecutiõs, may euermore giue thankes vnto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord ariſe, helpe vs, and deliuer vs for thy names ſake.

O God, wee haue heard with our eares, & our fathers haue declared vnto vs the noble workes that thou diddeſt in their dayes, and in the old time before them.

O Lord ariſe, helpe vs, and deliuer vs for thine honour.

Glory be to the father, and to the ſonne, and to the holy ghoſt. As it was in the beginning, is now, and euer ſhall be, world without end. Amen.

From our enemies defend vs, O Chriſt.

Graciouſly looke vpon our afflictions.

Pitifully behold the ſorowes of our hearts.

Mercifully forgiue the ſinnes of thy people.

Fauourably with mercy heare our prayers.

O ſonne of Dauid haue mercy vpon vs.

Both now and euer vouchſafe to heare vs, O Chriſt.

Graciouſly heare vs, O Chriſt, graciouſly heare vs, O Lord Chriſt.

The verſicle.

O Lord let thy mercy be ſhewed vpon vs.

Anſwere.

As we doe put our truſt in thee.

The Letanie.

Let vs pray.

WE humbly beseech thee, O father, mercifully to looke vpon our infirmities: and for the glory of thy names sake, turne frō vs all those euils that wee most righteously haue deserued, and graunt that in all our troubles Wee may put our Whole trust and confidence in thy mercie, and euermore serue thee in holinesse and pureneſſe of liuing, to thy honour and glorie, through our onely mediatour and aduocate Jesus Christ our Lord. Amen.

A prayer for the Queenes Maiestie.

O Lord our heauenly Father, high and mightie, King of Kings, Lord of Lordes, the onely ruler of princes, which doest from thy throne behold all the dwellers vpon earth, most heartily we beseech thee with thy fauour to behold our most gracious soueraign Lady Queene Elizabeth, & so replenish her with the grace of thy holy spirite, that she may alway encline to thy wil, and walk in thy way: endue her plenteously with heauenly gifts, graunt her in health and wealth long to liue, strengthen her, that she may vanquish and ouercome all her enemies, and finally after this life she may attaine euerlasting ioy and felicitie, through Jesus Christ our Lord. Amen.

ALmightie and euerlasting God, which onely worke st great marueiles, sende downe vpon our Bishops and Curates, and all congregations committed to their charge, the healthful spirite of thy grace, and that they may truely please thee, powre vpon them the continuall dewe of thy blessing: Graunt this, O Lorde, for the honour of our aduocate and mediatour Jesus Christ.

A prayer

The Letanie.

A prayer of Chryſoſtome.

ALmighty God, which haſt giuen vs grace at this time with one accord, to make our common ſupplications vnto thee, & doeſt promiſe that when two or three bee gathered together in thy name, thou wilt graunt their requeſtes: fulfill nowe, O Lorde, the deſires and petitions of thy ſeruants, as may be moſt expedient for them, graunting vs in this worlde knowledge of thy trueth, and in the world to come life euerlaſting.

2. Corinth. 13.

THe grace of our Lord Jeſus Chriſt, and the loue of God, and the fellowſhip of the holy Ghoſt, be with vs all euermore. Amen.

For raine, if the time require.

GOd heauenly Father, which by thy Sonne Jeſus Chriſt haſt promiſed to all them that ſeeke thy kingdome, & the righteouſneſſe thereof, all things neceſſarie to their bodily ſuſtenance: Sende vs, we beſeech thee, in this our neceſſitie, ſuch moderate rayne and ſhowres, that wee may receiue the fruites of the earth to our comfort, and to thy honour, through Jeſus Chriſt our Lord, Amen.

For faire weather.

O Lord God, which for the ſinne of man diddeſt once drowne all the worlde, except eight perſons, and afterward of thy great mercy diddeſt promiſe neuer to deſtroy it ſo againe: Wee humbly beſeech thee, that although wee for our iniquities haue worthily deſerued this plague of raine and waters, yet vpon our true repentance, thou wilt ſend vs ſuch Weather, whereby we may receiue the fruites of the earth in due ſeaſon, and learne both by thy punihment to amende our liues, and for thy clemencie to giue thee prayſe and glorie, through Jeſus Chriſt our Lord. Amen.

In

The Letanie.

In the time of dearth and famine.

O God heauenly Father, whose gift it is that the raine doeth fall, the earth is fruitfull, beastes increase and fishes doe multiplie: behold, We beseech thee, the afflictions of thy people, and graunt that the scarcitie and dearth (which We doe now most iustly suffer for our iniquitie) may thorough thy goodnesse be mercifully turned into cheapenesse and plentie, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour, &c.

In the time of warre.

O Almightie God, king of all kings, and gouernour of all things, whose power no creature is able to resist, to whome it belongeth iustly to punish sinners, and to be mercifull to them that truely repent: saue and deliuer vs (wee humbly beseech thee) from the hands of our enemies, abate their pride, assuage their malice, and confound their deuises, that wee being armed with thy defence, may bee preserued euermore from all perils, to glorifie thee which art the onely giuer of all victorie, through the merites of thy onely sonne Iesus Christ our Lord.

In the time of any common plague or sickenesse.

O Almightie God, which in thy wrath in the time of King Dauid, diddest slay with the plague of pestilence three score and ten thousande, and yet remembring thy mercie diddest saue the rest: haue pitie vpon vs miserable sinners, that nowe are visited with great sickenesse and mortalitie, that like as thou diddest then commaund thine Angel to cease from punishing: so it may now please thee to withdraw from vs this plague and grieuous sickenesse, through Iesus Christ our Lord. Amen.

O God, whose nature and propertie is euer to haue mercie, and to forgiue, receiue our humble petitions: and though wee be tyed and bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercie loose vs, for the honour of Iesus Christes sake, our mediatour and aduocate. Amen.

The

The Collects, Epistles, and

Gospels, to be vsed at the celebration of the Lords
Supper and holy Communion
through the yeere.

The first Sunday in Aduent.

The Collect.

ALmightie God, giue vs grace that wee may cast away the workes of darkenesse, and put vpon vs the armour of light, nowe in the time of this mortall life (in the which thy sonne Iesus Christ came to visite vs in great humilitie) that in the last day when hee shall come againe in his glorious Maiestie, to iudge both the quicke & the dead, we may rise to the life immortall, through him who liueth and reigneth with thee and the holy Ghost, nowe and euer. Amen.

The Epistle.

OWe nothing to any man, but this, that yee loue one another: For he that loueth another, fulfilleth the Lawe. For these commaundements, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust: and so foorth (if there be any other commandement) it is all comprehended in this saying, namely, Loue thy neighbour as thy selfe. Romanes 13.8.

Loue hurteth not his neighbour, therefore is loue the fulfilling of the Law. This also we know the season, how that it is time that we should nowe awake out of sleepe: for nowe is our saluation neerer then when wee beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deedes of darkenesse, and let vs put on the armour of light. Let vs walke honestly, as it were in the day light, not in eating and drinking, neither in chambering and wantonnesse, neither in strife and enuying:

but

but put ye on the Lord Jesus Christ, and make not prouision for the flesh, to fulfill the lustes of it.

The Gospel.

Mat. 21. 1

AND when they drewe nigh to Hierusalem, and were come to Bethphage, vnto mount Oliuet, then sent Jesus two of his Disciples, saying vnto them, Goe into the towne that lieth ouer against you, and anon yee shall finde an Asse bounde, and her Colte with her, loose them, and bring them vnto me: and if any man say ought vnto you, say yee, The LORD hath neede of them: and straight way he will let them go. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion: beholde, thy King commeth vnto thee, meeke, sitting vpon an Asse and a Colte, the foale of the Asse vsed to the yoke. The Disciples went and did as Jesus commaunded them, and brought the Asse and the Colte, and put on them their clothes and set him thereon. And many of the people spred their garments in the way: other cut downe branches from the trees, and strawed them in the way. Moreouer, the people that went before, and they that came after, cryed, saying, Hosanna to the sonne of Dauid: Blessed is he that commeth in the name of the Lord, Hosanna in the highest. And when hee was come to Hierusalem, all the citie was mooued, saying, Who is this? And the people saide, This is Jesus the Prophet of Nazareth, a Citie of Galile. And Jesus went into the Temple of God, and cast out al them that sold and bought in the temple, and ouerthrewe the tables of the money-changers, and the seates of them that solde doues, and saide vnto them, It is written, My house shalbe called the house of praier, but ye haue made it a denne of theeues.

The

The second Sunday in Aduent.

The Collect.

BLessed Lord, which hast cauſed all holy ſcriptures to be written for our learning: Graunt vs that wee may in ſuch wiſe heare them, reade, marke, learne, and inwardly digeſt them, that by patience and comfort of thy holy word, we may embrace and euer hold faſt the bleſſed hope of euerlaſting life, which thou haſt giuen vs in our Sauiour Jeſus Chriſt.

The Epiſtle.

WHatſoeuer things are written afore time, they are written for our learning, that wee, through patience and comfort of the Scriptures, might haue hope. The God of patience and conſolation, graunt you to be like minded one towards another, after the enſample of Chriſt Jeſus: that ye al agreeing together, may with one mouth praiſe God the Father of our Lord Jeſus Chriſt. Wherefore receiue yee one another, as Chriſt receiued vs, to the praiſe of God. And this I ſay, that Jeſus Chriſt was a miniſter of the circumciſion for the trueth of God, to confirme the promiſes made vnto the fathers, and that the Gentiles might praiſe God for his mercy, as it is written, For this cauſe I will praiſe thee among the Gentiles, and ſing vnto thy name. And againe, he ſayeth, Reioyce yee Gentiles with his people. And againe, Prayſe the Lord all yee Gentiles, and laude him all ye nations together. And againe Eſai ſayth, There ſhall bee the roote of Jeſſe, and hee that ſhall riſe to reigne ouer the Gentiles, in him ſhall the Gentiles truſt. The God of hope fill you with all ioy and peace in beleeuing, that yee may bee rich in hope, through the power of the holy Ghoſt. Romanes 15.4.

The

The third ſunday in Aduent.

The Goſpel.

Luke 21. 25.

THere ſhall be ſignes in the Sunne, and in the moone, & in the ſtarres: and in the earth the people ſhal be at their wittes ende through deſpaire. The ſea and the water ſhal roare, and mens hearts ſhall faile them for feare, and for looking after thoſe things which ſhall come on the earth: for the powers of heauen ſhall moue. And then ſhall they ſee the ſonne of man come in a cloude, with power and great glory. When theſe things begin to come to paſſe, then looke vp, and lift vp your heads, for your redemption draweth nigh. And hee ſhewed them a ſimilitude: Beholde the figge tree, and all other trees, When they ſhoote foorth their buddes, yee ſee and knowe of your owne ſelues that Sommer is then nie at hand. So likewiſe ye alſo (when ye ſee theſe things come to paſſe) be ſure that the kingdome of God is nie. Verily I ſay vnto you, this generation ſhall not paſſe, till all be fulfilled. Heauen and earth ſhall paſſe, by my wordes ſhall not paſſe.

The third Sunday in Aduent.

The Collect.

LOrde, wee beſeech thee giue eare to our prayers, and by thy gratious viſitation lighten the darkeneſſe of our hearts, by our Lorde Jeſus Chriſt.

The Epiſtle.

1. cor. 4. 1

LEt a man this wiſe eſteeme vs, euen as the miniſters of Chriſt, and ſtewards of the ſecrets of God. Furthermore, it is required of the ſtewards, that a man be found faithfull. With mee it is but a very ſmall thing that I ſhould bee iudged of you, either of mans iudgement: No, I iudge not mine owne ſelfe, for I know nought by my ſelfe,

The third Sunday in Aduent.

selfe, yet am I not thereby iustified. It is the Lord that iudgeth me. Therefore iudge nothing before the time, vntill the Lord come, which will lighten things that are hid in darkenesse, and open the counsailes of the hearts, and then shall euery man haue praise of God.

The Gospel.

WHen Iohn, being in prison, heard the workes of Christ, he sent two of his disciples, and sayd vnto him, Art thou hee that shall come, or doe we looke for another? Iesus answered, and saide vnto them, Goe and shewe Iohn againe what yee haue heard and seene. The blinde receiue their sight, the lame walke, the lepers are clensed, and the deafe heare, the dead are raysed vp, and the poore receiue the glad tidings of the Gospel: and happie is he that is not offended by mee. And as they departed, Iesus began to say vnto the people concerning Iohn, What went ye out into the wildernesse to see? A reede that is shaken with the winde? Or what went ye out to see? A man clothed in soft raiment? Beholde, they that weare soft clothing, are in Kings houses. But What went you out for to see? A Prophet? Verily I say vnto you, and more then a Prophet. For this is he of whom it is written, Beholde I send my messenger before thy face, which shall prepare thy way before thee. Mat. 11.2

The fourth sunday in Aduent.

The Collect.

LOrd raise vp (We pray thee) thy power, and come among vs, and with great might succour vs, that whereas (through our sinnes and Wickednesse) we be sore let and hindred, thy bountifull grace and mercie (through the satisfaction of thy sonne our Lord) may speedily deliuer vs: to Whome with thee and the holy Ghost, be honour and glory, World without end.

The

The fourth ſunday in Aduent.

The Epiſtle.

Phil.4,4. REioyce in the Lord alway, and againe I ſay reioyce. Let your ſoftneſſe be knowen to all men, the Lord is euen at hand. Be careful for nothing, but in all prayer and ſupplication, let your petitions be manifeſt vnto God, With giuing of thankes. And the peace of God (which paſſeth all vnderſtanding) keepe your hearts and mindes, through Chriſt Jeſu.

The Goſpel.

Ioh.1.19. THis is the record of John, when the Jewes ſent Prieſtes and Leuites from Hieruſalem, to aſke him, What art thou? And he confeſſed, and denyed not, and ſayde plainely, I am not Chriſt. And they aſked him, What then? Art thou Elias? And hee ſayth, I am not. Art thou the Prophet? And he anſwered, No. Then ſayde they vnto him, What art thou, that we may giue an anſwere vnto them that ſent vs? What ſayeſt thou of thy ſelfe? Hee ſaide, I am the voyce of a cryer in the Wilderneſſe, make ſtraight the way of the Lord, as ſayd the Prophet Eſai. And they which were ſent were of the Phariſees, and they aſked him and ſaid vnto him, Why baptizeſt thou then, if thou be not Chriſt, nor Elias, neither that Prophet? John anſwered them, ſaying, I baptize With Water, but there ſtandeth one among you, whom ye knoW not: he it is, Which though he came after me, Was before mee, Whoſe ſhoe latchet I am not Worthy to vnlooſe. Theſe things were done at Bethabara beyond Jordane, Where John did baptize.

Chriſtmas day.

The Collect.

ALmightie GOD, which haſt giuen vs thy onely begotten ſonne, to take our nature vpon him, and this day to be borne of a pure virgin: Graunt that wee being regenerate, and made thy children by

adoption

Christmasse day.

adoption and grace, may daily be renued by thy holy spirite, through the same our Lorde Jesus Christ, Who liueth, and reigneth with thee, &c.

The Epistle.

GOD in times past, diuerslie and many wayes spake vnto the fathers by Prophetes: but in these last dayes he hath spoken to vs by his owne sonne, whome hee hath made heire of al things, by whom also hee made the world. Which sonne being the brightnesse of his glorie, and the verie image of his substance, ruling all things with the worde of his power, hath by his owne person purged our sinnes, and sitteth on the right hande of the Maiestie on high, being so much more excellent then the Angels, as hee hath by inheritance obteined a more excellent name then they. For vnto which of the Angels sayd he at any time, Thou art my sonne, this day haue I begotten thee? And againe, I will be his father, and hee shall bee my sonne. And againe, when he bringeth in the first begotten sonne into the world, he saieth, And let all the Angels of God worship him. And vnto the Angels he saith, Hee maketh his Angels spirits, and his ministers a flame of fire. But vnto the sonne he saieth, Thy seat (O God) shall be for euer and euer, the scepter of thy kingdome is a right scepter: thou hast loued righteousnesse, and hated iniquitie. Wherefore God, euen thy God hath anointed thee with the oile of gladnesse aboue thy fellowes. And thou Lord in the beginning hast laied the foundation of the earth, and the heauens are the workes of thy handes. They shall perish, but thou endurest. They all shall waxe olde as doeth a garment, and as a vesture shalt thou change them, and they shall be changed: but thou art euen the same, and thy yeeres shall not faile. Heb. 1. 1.

Christmasse day.

The Gospel.

Iohn 11

IN the beginning was the Worde, and the Word was with God, and God was the Worde. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, and the light shineth in the darkenesse, and the darkenes comprehended it not. There was sent from God a man, whose name was John: the same came as a witnesse, to beare witnesse of the light, that all men through him might beleeue. He was not that light, but was sent to beare witnesse of the light. That light was the true light which lighteth euery man that commeth into the World. He was in the World, and the World was made by him, and the World knew him not. Hee came among his owne, and his owne receiued him not. But as many as receiued him, to them gaue hee power to bee made sonnes of God, euen them that beleeued on his Name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt among vs, and we saw the glorie of it, as the glory of the onely begotten sonne of the father, full of grace and trueth.

Saint Steuens day.

The Collect.

GRant vs, O Lorde, to learne to loue our enemies, by the example of thy martyr Saint Steuen, who prayed for his persecuters, to thee which liuest, &c.

Then shall follow the Collect of the Natiuitie, which shall bee sayd continually vnto Newyeeres day.

The Epistle.

Act. 7. 55.

AND Steuen being full of the Holy ghost, looked vp stedfastly with his eyes into heauen, and saw the glory of God, & Jesus standing on the right hand of God, and sayde, Beholde, I see the heauens open, & the Sonne of man standing on the right

Saint Steuens day.

right hande of God. Then they gaue a shoute with a lowde voyce, and stopped their eares, and ran vpon him all at once, and cast him out of the citie, and stoned him. And the witnesses laied downe their clothes at a yong mans feete, whose name was Saul: and they stoned Steuen, calling on, and saying, Lord Iesu receiue my spirite. And he kneeled downe, and cried with a loude voyce, Lord lay not this sinne to their charge. And when he had thus spoken, he fell asleepe.

The Gospel.

BEholde, I send vnto you Prophets, and wise men, and Scribes, and some of them yee shall kill and crucifie, and some of them yee shall scourge in your Synagogues, and persecute them from citie to citie, that vpon you may come all the righteous blood, which hath bene shed vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the sonne of Barachias, whome ye slewe betweene the temple and the altar. Verily I say vnto you, all these things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest ỹ Prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, euen as the Hen gathereth her chickens vnder her wings, and yee woulde not: Beholde, your house is left vnto you desolate. For I say vnto you, yee shall not see me henceforth, till that ye say, Blessed is he that commeth in the name of the Lord. Mat. 23. 34.

Saint Iohn Euangelists day.

The Collect.

MErcifull Lorde, wee beseech thee to cast thy bright beames of light vpon thy Church, that it beeing lightened by ỹ doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting gifts, through Iesus Christ our Lord, Amen.

Saint Iohn Euangelists day.

The Epistle.

1.Ioh.1.1. THat which was from the beginning, which wee haue heard, which wee haue seene with our eyes, which we haue looked vpon, & our hands haue handled of the woꝛde of life. And the life appeared, & we haue seene, and beare witnes, and shew vnto you that eternall life, which was with the Father, and appeared vnto vs. That which we haue seene and heard, declare wee vnto you, that ye also may haue fellowship with vs, and that our fellowship may bee with the father and his sonne Iesus Christ. And this we wꝛite vnto you, that ye may reioyce, and that your ioy may be full. And this is the tidings which wee haue heard of him, and declare vnto you, that God is light, and in him is no darkenesse at all. If we say we haue fellowship with him, and walke in darknesse, we lie, and do not the trueth. But and if we walke in light, euen as hee is in light, then haue wee fellowship with him, and the blood of Iesus Christ his sonne cleanseth vs from all sinne. If wee say wee haue no sinne, wee deceiue our selues, and the trueth is not in vs. If wee knowledge our sinnes, hee is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. If we say we haue not sinned, we make him a liar, and his woꝛd is not in vs.

The Gospel.

Iohn 21. 19. IEsus sayd vnto Peter, Follow thou me. Peter turned about, and sawe the disciple whom Iesus loued, following (which also leaned on his brest at supper, and said, Lord, which is he that betraieth thee:) when Peter therefore sawe him, hee sayde to Iesus, Lorde, what shall hee here doe: Iesus sayde vnto him, If I will haue him to tarie till I come, what is that to thee: Follow thou mee. Then went this saying abroade among the brethren, that that disciple shoulde not die: yet Iesus sayde not to him, Hee shall not

not die: but If I will that he tary till I come, what is that to thee? The same disciple is hee which testifieth of these things, and wrote these things, and wee know that his testimonie is true. There are also many other things, which Jesus did, the which if they should be written euery one, I suppose the world could not containe the bookes that should be written.

Innocents day.

The Collect.

ALmightie God, whose prayse this day the yong Innocents thy witnesses haue confessed & shewed forth, not in speaking, but in dying: mortifie and kill all vices in vs, that in our conuersation, our life may expresse thy faith, which with our tongues wee doe confesse, through Jesus Christ our Lord.

The Epistle.

I Looked, and loe, a lambe stoode on the mount Sion, and with him an hundred and xliiii. thousand, hauing his name and his fathers name written in their foreheads. And I heard a voice from heauen, as the sound of many waters, & as the voyce of a great thunder. And I heard the voyce of harpers, harping with their harpes. And they sung as it were a new song before the seate, and before the foure beasts and the elders, and no man could learne the song, but the hundred and xliiii. thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These followe the lambe, whither soeuer hee goeth. These were redeemed from men, being the first fruites vnto God, and to the lambe, and in their mouthes was found no guile: for they are without spot before the throne of God. Apo. 14. 1

The Gospel.

THe Angel of the Lorde appeared to Joseph in a sleepe, saying, Arise, and take the childe and his mother, and flee into Egypt, and bee thou there till I bring thee word. For it will come to passe that Herode will seeke the child, to de- Mat. 2. 13

Innocents day.

ſtroy him. So when he awoke, he tooke the child and his mother by night, and departed into Egypt, and was there vnto the death of Herode, that it might be fulfilled which was ſpoken of the Lord by the Prophet, ſaying, Out of Egypt haue I called my ſonne. Then Herode, when he ſawe that he was mocked of the wiſe men, was exceeding wroth, and ſent forth men of warre, and ſlewe all the children that were in Bethlehem, and in all the coaſtes (as many as were two yeere old or vnder) according to the time which he had diligently knowen out of the wiſe men. Then was fulfilled that which was ſpoken by the Prophet Jeremie, where as hee ſayde, In Rama was there a voyce heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, becauſe they were not.

The Sunday after Chriſt-maſſe day.

The Collect.

Almightie God. &c. (As vpon Chriſtmaſſe day.)

The Epiſtle.

Gal. 4. 1. AND I ſay, that the heyre (as long as hee is a child) differeth not from a ſeruant, though he be Lorde of all, but is vnder tutours and gouernours, vntill the time that the father hath appoynted. Euen ſo we alſo, when wee were children, were in bondage vnder the ordinances of the world: But when the time was full come, God ſent his ſonne made of a woman, and made bond vnto the Law, to redeeme them which were bond vnto the Lawe, that we through election might receiue the inheritance that belongeth vnto the naturall ſonnes. Becauſe yee are ſonnes, God hath ſent the ſpirit of his ſonne into our hearts, which crieth Abba, father. Wherefore nowe thou art not a ſeruaunt, but a ſonne. If thou bee a ſonne, thou art alſo an heyre of God through Chriſt.

The

The Sunday after Christmasse.

The Gospel.

THis is the booke of the generation Mat.1.1.
of Jesus Christ the sonne of Dauid, the sonne of Abraham: Abraham begate Isahac: Isahac begate Jacob: Jacob begate Judas & his brethren: Judas begat Phares & Zaram, of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begate Aminadab: Aminadab begat Naasson: Naassō begate Salmon: Salmon begate Boos of Rahab: Boos begate Obed, of Ruth: Obed begat Jesse: Jesse begat Dauid the King: Dauid the King begat Solomon, of her that was the wife Urie: Solomon begate Roboam: Roboam begate Abia: Abia begate Asa: Asa begate Josaphat: Josaphat begate Joram: Joram begate Osias: Osias begate Joatham: Joatham begat Achas: Achas begat Ezekias: Ezekias begat Manasses: Manasses begate Amon: Amon begate Josias: Josias begate Jechonias and his brethren, about the time that they were caried away to Babylon. And after they were brought to Babylon, Jechonias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begate Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begate Sadoc: Sadoc begate Achin: Achin begate Eliud: Eliud begate Eleazar: Eleazar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husband of Marie, of whom was borne Jesus, euen hee that is called Christ. And so all the generations from Abraham to Dauid, are 14. generations. And from Dauid vnto the captiuitie of Babylon, are xiiii. generations. And from the captiuitie of Babylon vnto Christ, are xiiii. generations.

The birth of Jesus Christ was on this wise: when his mother Marie was married to Joseph, (before they came to dwell together) shee was founde with childe by the Holie ghost. Then Joseph her husband, because he was a righteous man, and would not put her to shame, was minded

priuily to depart from her. But while hee thus thought, behold, the Angel of the Lord appeared vnto him in sleepe, saying, Joseph thou sonne of Dauid, feare not take vnto thee Marie thy wife: for that which is conceiued in her, commeth of the Holy ghost. Shee shall bring foorth a sonne, and thou shalt call his name Jesus, for hee shall saue his people from their sinnes.

All this was done, that it might bee fulfilled which was spoken of the Lord by the prophet, saying, Behold, a mayde shalbe with childe, and shall bring foorth a sonne, & they shall cal his name Emmanuel: which if a man interpret, is as much to say, as God with vs. And Joseph, assoone as hee awoke out of sleepe, did as the Angell of the Lorde had bidden him: and hee tooke his wife vnto him, and knewe her not, till shee had brought foorth her first begotten sonne, and called his name Jesus.

The Circumcision of Christ.

The Collect.

ALmightie God, which madest thy blessed sonne to be circumcised, and obediēt to the law for man: graunt vs the true circumcision of the spirite, that our hearts and all our members being mortified from all worldly and carnall lusts, may in all things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.

The Epistle.

Rom.4.8. BLessed is the man to whom the Lorde will not impute sinne. Came this blessednesse then vpon the vncircumcision, or vpon the circumcision also? For wee say that faith was reckoned to Abraham for righteousnesse. Howe was it then reckoned? when hee was in the circumcision, or when hee was in the vncircumcision? not in time of circumcision, but when he was yet vncircumcised.

And

The circumcision of Christ.

And hee receiued the signe of circumcision, as a seale of the righteousnes of faith, which he had yet being vncircumcised, that he should be the father of all them that beleeue, though they be not circumcised, that righteousnesse might bee imputed to them also, and that hee might bee the father of circumcision, not vnto them onely which came of the circumcised, but vnto them also that walke in the steppes of the faith that was in our father Abraham before the time of circumcision. For the promise (that he should be heire of the world) happened not to Abraham, or to his seede through the lawe, but through the righteousnesse of faith. For if they which are of the lawe be heires, then is faith but vaine, and the promise of none effect.

The Gospel.

AND it fortuned, assoone as the angels were gone away from the shepheardes into heauen, they sayde one to another, Let vs goe euen nowe vnto Bethlehem, and see this thing that we heare say is happened, which the Lord hath shewed vnto vs. And they came with haste, and found Marie and Joseph, and the babe layde in a manger. And whē they had seene it, they published abroade the saying that was told them of that child. And al they that heard it, wondred at those things which were told them of the shepheards. But Marie kept all those sayings, and pondred them in her heart. And the shepheards returned praising and lauding God, for all the things that they had heard & seene, euen as it was tolde vnto them. And when the eight day was come, that the childe should be circumcised, his name was called Jesus, which was named of the angel before he was conceiued in the wombe, Luk. 2. 15

If there be a Sunday betweene the Epiphanie & the Circumcision, then shall be vsed the same Collect, Epistle and Gospel at the Communion, which was vsed vpon the day of Circumcision.

The

The Epiphanie.

The Collect.

O God which by the leading of a starre, diddest manifest thy onely begotten sonne to the Gentiles: mercifully graunt, that We which knowe thee now by faith, may after this life haue the fruition of thy godhead, through Christ our Lord. Amen.

The Epistle.

Ephe. 3.1

FOr this cause I Paul am a prisoner of Jesus Christ for you heathen, if ye haue heard of the ministration of the grace of God which is giuen me to youwarde. For by reuelation shewed he the mysterie vnto me, as I wrote afore in fewe wordes, Whereby When yee reade, yee may vnderstande my knowledge in the mysterie of Christ, which mysterie in times past was not opened vnto the sonnes of men, as it is nowe declared vnto his holy Apostles and Prophets by the spirite, that the Gentiles should be inheriters also, and of the same body, and partakers of his promise of Christ, by the meanes of the Gospell: whereof I am made a minister, according to the gift of the grace of God, which is giuen vnto me after the working of his power. Unto mee the least of all Saintes is this grace giuen, that I shoulde preach among the Gentiles, the vnsearcheable riches of Christ, and to make al men see What the fellowshippe of the mysterie is, which from the beginning of the worlde hath bene hidde in God, Which made all things through Jesus Christ, to the intent that now vnto the rulers and powers in heauenly things, might bee knowen by the congregation, the manifolde Wisedome of God, according to the eternall purpose which hee wrought in Christ Jesu our Lord, by whom wee haue boldnesse and entrance With the confidence Which is by the faith of him.

The

The Epiphanie.

The Gospel.

When Jesus was borne in Bethlehem, a Citie of Jurie, in the time of Herode the king: beholde, there came wise men from ỹ East to Hierusalem, saying, Where is he that is borne King of ỹ Jewes? for we haue seene his starre in the East, and are come to worshippe him. When Herode the king had heard these things, he was troubled, and all the Citie of Hierusalem with him. And when hee had gathered all the chiefe Priestes and Scribes of the people together, he demanded of them Where Christ should bee borne. And they said vnto him, At Bethlehem in Jurie: for thus it is written by the Prophete, And thou Bethlehem in the lande of Jurie, art not the least among the princes of Juda: For out of thee shall come vnto me the captaine that shall gouerne my people Israel. Then Herod, (when he had priuily called the wise men) he enquired of them diligently What time the starre appeared. And hee bade them goe to Bethlehem, and sayde, Goe your way thither, and search diligently for the childe: and when yee haue found him, bring mee word againe, that I may come and worship him also. When they had heard the King, they departed, and loe, the starre which they sawe in the East, went before them, till it came and stoode ouer the place wherein the childe was. When they sawe the starre, they were exceeding gladde, and went into the house, and founde the childe with Marie his mother, and fell downe flat, and worshipped him, and opened their treasures, and offered vnto him giftes, golde, frankincense, and myrrhe. And after they were warned of God in a sleepe, (that they should not goe againe to Herod,) they returned into their owne countrey an other way. Matt. 2.1.

The

The first Sunday

after the Epiphanie.

The Collect.

LOrde, wee beseech thee mercifully to receiue the prayers of thy people which call vpon thee, and graunt that they may both perceiue and knowe what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Jesus Christ our Lord. Amen.

The Epistle.

Rom. 12. I Beseech you therefore brethren, by the mercifulnesse of God, that yee make your bodies a quicke sacrifice, holy and acceptable vnto God, which is your reasonable serving of God. And fashion not your selues like vnto this worlde: but be ye changed in your shape, by the renewing of your minde, that yee may proove What thing that good and acceptable and perfect Will of God is. For I say (through the grace that vnto me giuen is) to euery man among you, that no man stand high in his owne conceit, more then it becommeth him to esteeme of himselfe: but so iudge of himselfe, that hee be gentle and sober, according as God hath dealt to euery man the measure of faith. For as We haue many members in one body, and all members haue not one office: So We, being many, are one bodie in Christ, and euery man among our selues one anothers members.

The Gospel.

Luk. 2. Verse 43. THE father and mother of Jesus went to Hierusalem, after the custome of the feast day. And When they had fulfilled the dayes, as they returned home, the childe Jesus abode still at Hierusalem, and his father and mother knewe not of it: but they supposing him to haue bin in the companie, came a dayes iourney, and sought him among their kinsefolke and acquaintance:

quaintance: and when they found him not, they went backe againe to Hierusalem, and sought him. And it fortuned, that after three dayes they founde him in the temple, sitting in the middest of the doctours, hearing them, and posing them. And all that heard him, were astonied at his vnderstanding and answeres. And when they sawe him, they marueiled. And his mother sayde vnto him, Sonne, why hast thou thus dealt with vs: beholde, thy father and I haue sought thee sorowing. And hee sayde vnto them, Howe happened it that yee sought mee: wist yee not that I must goe about my fathers businesse: And they vnderstoode not that saying which he spake vnto them. And hee went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Jesus prospered in wisedome and age, and in fauour with God and men.

The second Sunday

after the Epiphanie.

The Collect.

ALmightie and euerlasting God, which doest gouerne all things in heauen and earth: mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our life.

The Epistle.

SEeing that we haue diuers gifts, according to the grace that is giuen vnto vs, if a man haue the gift of prophecy, let him haue it, that it be agreeing to the faith. Let him ẏ hath an office, wait on his office. Let him that teacheth, take heede to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenesse. Let him that ruleth, doe it with diligence. If any man shew mercie, let him do it w̃ cheerefulnes. Rom. 12. 6.

Let

The ij. Sunday after Epiphanie.

Let loue be without dissimulation. Hate that which is euill, and cleaue vnto that which is good. Be kinde one to another with brotherly loue. In giuing honour, goe one before another. Be not slouthfull in the busines which ye haue in hand. Be feruent in spirit. Apply your selues to the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessitie of the Saints. Be ready to harbour. Blesse them which persecute you. Blesse, I say, and curse not. Be merrie with them that are merrie, Weepe with them that weepe. Be of like affection one towards another. Be not high minded, but make your selues equall to them of the lower sort.

The Gospel.

Iohn, 2.1.

AND the third day was there a mariage in Cana, a city of Galilee, and the mother of Jesus was there. And Jesus was called (and his disciples) vnto the marriage. And when ỹ wine failed, the mother of Jesus said vnto him, They haue no wine. Jesus said vnto her, Woman, what haue I to doe with thee? mine houre is not yet come. His mother sayde vnto the ministers, Whatsoeuer he sayth vnto you, doe it. And there were standing there sixe water pots of stone, after the maner of purifying of the Jewes, conteining two or three fyrkins a piece. Jesus said vnto them, Fill the water pottes with water. And they filled them vp to the brim. And hee sayde vnto them, Drawe out now, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knewe not whence it was (but the ministers which drewe the water, knewe) he called the bridegrome, and saide vnto him, Euery man at the beginning doth set forth good wine, and when men be drunke, then that which is worse: but thou hast kept the good wine vntill now. This beginning of miracles did Jesus in Cana of Galilee, and shewed his glorie, and his disciples beleeued on him.

The

The third Sunday after

the Epiphanie.

The Collect.

ALmightie and euerlasting God, mercifully looke vpon our infirmities, and in all our dangers and necessities, stretch foorth thy right hand to helpe and defend vs, through Christ our Lord.

The Epistle.

BEe not wise in your owne opinions. Recompense to no man euill for euill. Prouide afore- Rom. 12. 16.
hand things honest, not onely before God, but also in the sight of all men. If it be possible (as much as in you is) liue peceably with all men. Dearely beloued, auenge not your selues, but rather giue place vnto wrath. For it is written, Vengeance is mine, I will reward, saith the Lord. Therefore if thine enemie hunger, feede him, if he thirst, giue him drinke: For in so doing, thou shalt heape coales of fire on his head. Be not ouercome of euill, but ouercome euill with goodnesse.

The Gospel.

WHEN he was come downe from Mat. 8. 1.
the mountaine, much people followed him. And beholde, there came a leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane. And Jesus put foorth his hand, and touched him, saying, I will, bee thou cleane. And immediatly his leprosie was cleansed. And Jesus saide vnto him, Tell no man, but goe and shewe thy selfe to the priest, and offer the gift (that Moses commaunded to be offered) for a witnesse vnto them. And when Jesus was entred into Capernaum, there came vnto him a Centurion, and besought him, saying, Master, my seruant lyeth at home sicke of the palsie, and is grieuously payned. And Jesus saide, When I come vnto him, I will heale him. The Centurion answered, and sayde, Syr, I am not worthy that thou shouldest come vnder my roofe: but

speake

The fourth Sunday

ſpeake the Woꝛd onely, and my ſeruant ſhalbe healed. Foꝛ I alſo my ſelf am a man ſubiect to the authoꝛitie of another, and haue ſouldiers vnder me: & I ſay to this man, Go, & he goeth: & to another man, Come, & he commeth: & to my ſeruant, Doe this, & he doeth it. Whē Jeſus heard theſe woꝛds, he maruei-led, & ſaid to them that followed him, Uerily I ſay vnto you, I haue not foūd ſo great faith in Iſrael. I ſay vnto you, that many ſhall come from the Eaſt & Weſt, & ſhal reſt with Abꝛa-ham, Iſahac, & Jacob in the kingdome of heauen: But the childꝛen of the kingdome ſhalbe caſt out into vtter darkneſſe, there ſhalbe weeping and gnaſhing of teeth. And Jeſus ſaid vnto the Centurion, Goe thy Way, & as thou beleeueſt, ſo be it vnto thee. And his ſeruant Was healed in the ſelf ſame houre.

The fourth Sunday

after the Epiphanie.

The Collect.

GOd which knoWeſt vs to be ſet in the middes of ſo many and great dangers, that foꝛ mans fraileneſ We cannot alWayes ſtand vpꝛightly: gꝛaunt to vs the health of body and ſoule, that all thoſe things which we ſuffer foꝛ ſinne, by thy helpe We may Well paſſe and ouercome, thꝛough Chꝛiſt our Loꝛd.

The Epiſtle.

Romanes 13.1.

LEt euery ſoule ſubmit himſelf vnto the autho-rity of the higher poWers: foꝛ there is no poW-er but of God. The poWers that be, are oꝛdei-ned of God. Whoſoeuer theꝛefoꝛe reſiſteth poWer, reſiſteth the oꝛdinance of God: but they that reſiſt, ſhall receiue to themſelues damna-tion. Foꝛ rulers are not fearefull to them that do good, but to them that doe euill. Wilt thou be Without feare of the poWer: doe Well then, and ſo ſhalt thou be pꝛaiſed of the ſame: foꝛ he is the miniſter of GOD foꝛ thy Wealth. But if thou doe that Which is euill, then feare: Foꝛ hee beareth not the ſWoꝛd foꝛ nought: foꝛ he is the miniſter of God, to take ven-geance on them that doe euill. Wheꝛefoꝛe yee muſt needes obey,

obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay yee tribute: For they are Gods ministers, seruing for the same purpose. Giue to euery man therefore his duetie: tribute, to whom tribute belongeth, custome, to whom custome is due: feare, to whom feare belongeth: honour, to whom honour pertaineth.

The Gospel.

AND when he entred into a shippe, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch as the shippe was couered with waues, but hee was a sleepe. And his Disciples came to him, and awoke him, saying, Master, saue vs, wee perish. And hee said vnto them, Why are yee fearefull, O yee of litle faith? Then hee arose, and rebuked the windes and the sea, and there followed a great calme. But the men maruelled, saying, What maner of man is this, that both windes and sea obey him? And when hee was come to the other side, into the countrey of the Gergesites, there met him two possessed of deuils, which came out of the graues, and were out of measure fierce, so that no man might goe by that way. And beholde, they cried out, saying, O Iesu thou sonne of God, What haue we to do with thee? Art thou come hither to torment vs before the time? And there was a good way off from them a herde of many swine feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the herde of swine. And he said vnto them, Goe your wayes. Then went they out, and departed into the herde of swine. And beholde, the whole herde of swine was caried headlong into the sea, and perished in the waters. Then they that kept them, fled, and went their wayes into the citie, and told euery thing, and what had happened vnto the possessed of the deuils. And behold, the whole citie came out to meete Iesus: and when they sawe him, they besought him that he would depart out of their coasts. Mat. 8. 23.

The fift Sunday after

the Epiphanie.

The Collect.

LOrde, wee beseech thee to keepe thy Church and householde continually in thy true religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore bee defended by thy mightie power, through Jesus Christ our Lord.

The Epistle.

Col. 3. 12. PUt vpon you, as the elect of God, tender mercie, kindnesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, and forgiuing one another, if any man haue a quarrell against another: as Christ forgaue you, euen so do ye. Aboue all these things put on loue, which is the bond of perfectnesse. And the peace of God rule in your heartes, to the which peace yee are called in one bodie: and see that ye bee thankefull. Let the worde of Christ dwell in you plenteously, with all wisedome. Teache and exhort your owne selues in Psalmes and Hymnes, and spirituall songs, singing with grace in your heartes to the Lord. And whatsoeuer ye doe in word or deed, doe all in the name of the Lord Jesu, giuing thanks to God the father by him.

The Gospel.

Mat. 13. 24. THe kingdome of heauen is like vnto a man which sowed good seede in his fielde: but while men slept, his enemie came, and sowed tares among the Wheate, and went his way. But when the blade was sprung vp, and had brought foorth fruite, then appeared the tares also. So the seruaunts of the householder came, and sayde vnto him, Sir, diddest not thou sowe good seed in thy field? from whence then hath it tares? He sayd vnto thē, The enuious man hath done this. The seruants said vnto him, Wilt thou then that we goe & weed them vp? But he

he ſaid, Nay, leaſt while ye gather vp the tares, ye plucke vp alſo the Wheate with them: let both growe together vntil the haruest, and in the time of haruest, I wil say to the Reapers, Gather ye firſt the tares, and bind them together in ſheaues to be burnt, but gather the Wheate into my barne.

The ſixth Sunday (if there be ſo many) ſhall haue the ſame Collect, Epiſtle and Goſpel, that was vpon the fift Sunday.

The Sunday called

Septuageſima.

The Collect.

OLorde, wee beſeech thee fouourably to heare the prayers of thy people, that we which are iuſtly puniſhed for our offences, may bee mercifully deliuered by thy goodneſſe, for the glory of thy Name, through Jeſus Chriſt our ſauiour, who liueth and raigneth world without end. Amen.

The Epiſtle.

PErceiue ye not, how that they which runne in a courſe, runne all, but one receiueth the reward? So runne, that ye may obtaine. Euery man that proueth maſteries, abſtaineth from all things: & they do it to obtain a crowne that ſhall periſh, but we to obtaine an euerlaſting crowne. I therefore ſo runne, not as at an vncertaine thing: ſo fight I, not as one that beateth the aire: but I tame my body, and bring it into ſubiection, leaſt by any meanes it come to paſſe, that when I haue preached to other, I my ſelfe ſhould be a caſt away. 1. Cor. 9. 24.

The Goſpel.

THe kingdome of heauen is like vnto a man that is an Houſholder, which went out early in the morning to hire labourers into his vineyarde. And when the agreement was made with the labourers for a peny a day, he ſent them into his vineyarde. And hee went Mat. 20. 1

out about the third houre, and sawe other standing idle in the market place, and sayd vnto them, Goe ye also into the vineyarde, and whatsoeuer is right, I will giue you. And they went their way. Againe hee went out about the sixth and ninth houre, and did likewise. And about the eleuenth houre hee went out, and found other standing idle, and sayde vnto them, Why stand yee here all the day idle? They sayde vnto him, Because no man hath hired vs. Hee saieth vnto them, Goe yee also into the vineyarde, and whatsoeuer is right, that shall yee receiue. So when euen was come, the Lorde of the vineyard sayd vnto his Steward, Call the labourers, and giue them their hire, beginning at the last, vntill the first. And When they did come that came about ỹ eleuenth houre, they receiued euery man a peny. But When the first came also, they supposed that they should haue receiued more, and they likewise receiued euery man a peny. And When they had receiued it, they murmured agaynst the goodman of the house, saying, These last haue wrought but one houre, and thou hast made them equall with vs, which haue borne the burden and heate of the day. But hee answered vnto one of them, and sayd, Friend, I doe thee no wrong: Diddest thou not agree with mee for a penie? Take that thine is, and goe thy way: I will giue vnto this last, euen as vnto thee. Is it not lawfull for mee to doe as mee lusteth with mine owne goods? Is thine eie euil, because I am good? So the last shall be first, and the first shall be last. For many be called, but fewe be chosen.

The Sunday called Sexagesima.

The Collect.



O God, Which seest that We put not our trust in any thing that We doe: mercifully graunt, that by thy power We may be defended against all aduersitie, through Iesus Christ our Lord.

The

Sunday called Sexagesima.

The Epistle.

YE suffer fooles gladly, seeing your selues are wise. For ye suffer, if a man bring you into bō- 2. Cor. 11. 19.
dage, if a man deuoure, if a man take, if a man exalt himselfe, if a man smite you on the face. I speake as concerning rebuke, as though We had beene Weake in this behalfe. Howbeit, wherein soeuer any man dare be bold (I speake foolishly) I dare be bold also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christ (I speake as a foole) I am more. In labours more abundant, in stripes aboue measure, in prison more plenteously, in death oft. Of the Iewes fiue times receiued I fortie stripes saue one. Thrise was I beaten With rods, I was once stoned, I suffered thrise shipWracke, night and day haue I bene in the deepe sea. In iourneying often, in perils of Waters, in perils of robbers, in ieopardies of mine oWne nation, in ieopardies among the Heathen, in perils in the Citie, in perils in Wildernes, in perils in the sea, in perils among false brethren, in labour and trauell, in Watchings often, in hunger and thirst, in fastings often, in colde and nakednesse: beside the things which outWardly happen vnto me, I am cumbred daily, and doe care for all congregations. Who is Weake, and I am not Weake: Who is offended, and I burne not: If I must needes boast, I will boast of the things that concerne mine infirmities. The God and father of our Lorde Iesus Christ, which is blessed for euermore, knoWeth that I lie not.

The Gospel.

WHen much people Were gathered together, and were come to him out of all cities, he spake by a similitude. The sower went out to sowe his seed, and as he sowed, some fell by the Way side, and it was troden doWne, and the foules of the ayre deuoured it vp. And some fell on stones, and as soone as it Was sprung vp, it Withered aWay, because it lacked moistnesse. And some fell among thornes, and the thornes sprang vp With it, and choked it. And some Luke 8. 4.

fell on good ground, and sprang vp, and bare fruite an hundreth folde. And as he said these things, hee cried, Hee that hath eares to heare, let him heare. And his disciples asked him, saying, What maner of similitude is this? And hee sayd, Vnto you it is giuen to know the secrets of the kingdome of God, but to other by parables, that whē they see, they should not see, and when they heare, they should not vnderstande. The parable is this. The seede is the worde of God. Those that are beside the way, are they that heare, then commeth the deuill, and taketh away the word out of their hearts, least they should beleeue, and bee saued. They on the stones, are they, which when they heare, receiue the word with ioy, and these haue no roots, which for a while beleeue, and in time of temptation goe away. And that which fell among thornes, are they, which when they haue heard, go forth, and are choked with cares and riches, and voluptuous liuing, and bring foorth no fruit. That which fel in the good ground, are they, which with a pure & good heart heare the worde, and keepe it, and bring foorth fruit through patience.

The Sunday called

Quinquasima.

The Collect.

OLorde which doest teache vs that all our doings without charitie are nothing worth: send thy holy ghost, and powre into our hearts that most excellent gift of charitie, the very bond of peace and all vertues, without the which whosoeuer liueth, is counted dead before thee: Graunt this for thy onely sonne Jesus Christes sake.

The Epistle.

1.Cor. 13.1.

THough I speake with tongues of men, and of angels, and haue no loue, I am euen as sounding brasse, or as a tinkling Cymball. And though I could prophesie, and vnderstand all secrets, and all knowledge: yea, if I haue all faith, so that I could moue mountains out of their

their places, and yet haue no loue, I am nothing. And thogh I beſtowe all my goods to feede the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothing. Loue ſuffereth long, and is courteous, loue enuieth not, loue doth not frowardly, ſwelleth not, dealeth not diſhoneſtly, ſeeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquitie: but reioyceth in the trueth, ſuffreth all things, beleeueth all things, hopeth all things, endureth all things. Though that prophecying faile, either tongues ceaſe, or knowledge vaniſh away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfect: But when that which is perfect is come, then that which is vnperfect ſhalbe done away. When I was a childe, I ſpake as a child, I vnderſtood as a child, I imagined as a child: But as ſoone as I was a man, I put away childiſhneſſe. Nowe wee ſee in a glaſſe, euen in a darke ſpeaking: but then ſhall wee ſee face to face. Now I know vnperfectly: But then ſhall I knowe, euen as I am knowen. Now abideth faith, hope, and loue, euen theſe three: but the chiefe of theſe is loue.

The Goſpel.

IEſus tooke vnto him the twelue, and ſaid vnto them, Behold, wee goe vp to Hieruſalem, and all ſhal be fulfilled that are written by the Prophetes of the ſonne of man. For he ſhall be deliuered vnto the Gentiles, and ſhall bee mocked, and deſpitefully intreated, and ſpitted on. And when they haue ſcourged him, they will put him to death, and the third day hee ſhall riſe againe. And they vnderſtood none of theſe things. And this ſaying was hidde from them, ſo that they perceiued not the things which were ſpoken. And it came to paſſe, that as hee was come nigh to Jericho, a certaine blind man ſate by the high way ſide, begging. And when hee heard the Lu. 18, 31

The first day in Lent.

people passe by, he asked what it meant. And they said vnto him, that Jesus of Nazareth passed by. And he cried, saying, Jesus thou sonne of Dauid, haue mercy on mee. And they which went before, rebuked him, that hee should holde his peace. But he cried so much the more, Thou sonne of Dauid, haue mercy on me. And Jesus stoode still, and commaunded him to be brought vnto him. And when hee was come neere, he asked him, saying, What wilt thou that I doe vnto thee? And he saide, Lord, that I might receiue my sight. And Jesus sayd vnto him, Receiue thy sight, thy faith hath saued thee. And immediately hee receiued his sight, and followed him, praysing God. And all the people, when they saw it, gaue praise vnto God.

The first day of Lent.

The Collect.

ALmightie and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent: create and make in vs new and contrite heartes, that wee worthily lamenting our sinnes, and knowledging our wretchednesse, may obtaine of thee the God of all mercie, perfect remission and forgiuenesse, through Jesus Christ.

The Epistle.

Ioel 2.12. TUrne you vnto mee with all your heartes, with fasting, weeping, and mourning: rent your hearts, and not your clothes. Turne you vnto the Lorde your God, for hee is gracious and mercifull, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) he also shal turne and forgiue: and after his chastening, hee shall let your encrease remaine for meat and drinke offerings vnto the Lorde your God. Blow out with the trumpet in Sion, proclaime a fasting, call the congregation, and gather the people together: warne the congregation, gather the Elders, bring the

children and sucklings together. Let the bridegrome go forth of his chamber, and the bride out of her closet. Let the Priests serue the Lord betweene the porch and the altar, weeping, and saying, Be fauourable, O Lord, be fauourable vnto thy people, let not thine heritage be brought to such confusion, lest the Heathen be lordes thereof. Wherefore should they say among the Heathen, Where is now their God?

The Gospel.

WHen yee fast, be not sad, as the hypocrites are: For they disfigure their faces, that it may appeare vnto men howe that they fast. Uerely I say vnto you, they haue their reward. But thou, when thou fastest, anoynt thine head, and wash thy face, that it appeare not vnto men howe that thou fastest, but vnto thy father which is in secret, and thy father which seeth in secret, shall reward thee openly. Laye not vp for your selues treasure vpon earth, where the rust and moth doeth corrupt, and where theeues breake through and steale: But laye vp for you treasures in heauen, where neither rust nor moth doeth corrupt, and where theeues doe not breake through nor steale. For where your treasure is, there will your hearts be also. Mat. 6. 16.

The first Sunday in Lent.

The Collect.

O Lord, which for our sake diddest fast fortie dayes and fourtie nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirite, wee may euer obey thy godly motions in righteousnesse and true holinesse, to thy honour and glorie, which liuest and reignest, &c.

The

The first Sunday in Lent.

The Epistle.

2, Cor. 6. 1

WE as helpers exhort you, that yee receiue not the grace of GOD in vaine. For he saith, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee. Beholde, now is that accepted time: beholde, nowe is that day of saluation. Let vs giue none occasion of euill, that in our office be found no fault: but in all things let vs behaue our selues as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in strifes, in labours, in watchings, in fastings, in purenes, in knowledge, in long suffering, in kindnesse, in the holy Ghost, in loue vnfained, in the word of trueth, in the power of God, by the armour of righteousnesse on the right hand and on the left, by honour and dishonour, by euill report and good report, as deceiuers, and yet true, as vnknowen, & yet knowen, as dying, and behold we liue, as chastened, and not killed, as sorowing, and yet alway mery, as poore, and yet making many rich, as hauing nothing, and yet possessing all things.

The Gospel.

Matt. 4. 1.

THen Iesus was led away of the spirite into the wildernesse, to bee tempted of the deuill. And when hee had fasted fourtie dayes and fourtie nights, hee was at the last an hungred. And when the tempter came to him, he sayde, If thou be the sonne of God, commaunde that these stones bee made bread. But he answered, and sayd, It is written, Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy citie, and setteth him on a pinacle of the temple, and saieth vnto

The ſecond Sunday in Lent.

to him, If thou be the ſonne of God, caſt thy ſelfe downe headlong: for it is written, Hee ſhall giue his angels charge ouer thee, and with their handes they ſhall holde thee vp, leſt at any time thou daſh thy foote againſt a ſtone. And Jeſus ſayd vnto him, It is written againe, Thou ſhalt not tempt the Lord thy God. Againe the deuill taketh him vp into an exceeding high mountaine, and ſheweth him all the kingdomes of the world, and the glorie of them, and ſayeth vnto him, All theſe will I giue thee, if thou wilt fall downe and worſhip mee. Then ſayeth Jeſus vnto him, Auoyde Satan, for it is written, Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue. Then the deuill leaueth him, and beholde, the angels came and miniſtred vnto him.

The ſecond Sunday in Lent.

ALmightie God, Which doeſt ſee that wee haue no power of our ſelues to helpe our ſelues: keepe thou vs both outwardly in our bodies, and inwardly in our ſoules, that we may be defended from all aduerſities which may happen to the body, and from all euill thoughts which may aſſault and hurt the ſoule, through Jeſus Chriſt. &c.

The Epiſtle.

WE beſeech you brethren, and exhort you by the Lord Jeſus, that ye encreaſe more and more, euen as ye haue receiued of vs, how yee ought to walke, and to pleaſe God. For yee knowe what commandements wee gaue you by our Lord Jeſus Chriſt. For this is the wil of God, euen your holineſſe: that ye ſhould abſteine from fornication, and that euery one of you ſhould knowe howe to keepe his veſſell in holineſſe and honour, and not in the luſt of concupiſcence, as do the Heathen, which know not God: that no man oppreſſe and defraud his brother in bargaining, becauſe that the Lord is the auenger of all ſuch things, as we told you before, & teſtified. For God hath not called vs vnto vncleannes, but vnto holineſſe. He therefore that deſpiſeth, deſpiſeth not man, 1. Theſ. 4. 1.

The ſecond Sunday in Lent.

man, but God, which hath ſent his holy ſpirit among you.

The Goſpel.

Mat. 15. IEſus went thence, and departed into the coaſtes of Tyre and Sidon: and beholde, a Woman of Canaan (which came out of the ſame coaſtes) cryed vnto him, ſaying, Haue mercie on me, O Lord, thou ſonne of Dauid: my daughter is piteouſly vexed with a deuill. But hee anſwered her nothing at all. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after vs. But he anſwered and ſaid, I am not ſent, but to the loſt ſheepe of the houſe of Iſrael. Then came ſhe and worſhipped him, ſaying, Lord helpe me. He anſwered and ſayd, It is not meete to take the childrens bread, and caſt it to dogges. She anſwered and ſaid, Trueth Lord, for the dogges eate of the crummes which fall from their maſters table. Then Jeſus anſwered, and ſaid vnto her, O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the ſame time.

The third Sunday in Lent.

The Collect.

WEe beſeech thee Almightie God, looke vpon the hearty deſires of thy humble ſeruants, and ſtretch foorth the right hand of thy maieſtie, to be our defence againſt all our enemies, through Jeſus Chriſt our Lord.

The Epiſtle.

Ephe. 5. 1. BE you the followers of God as deare children, and walke in loue, euen as Chriſt loued vs, and gaue himſelfe for vs, an offering and a ſacrifice of a ſweete ſauour to God. As for fornication, & al vncleanneſſe or couetouſneſſe, let it not be once named among you, as it becom-

meth

meth saints, or filthinesse, or foolish talking, or iesting, Which are not comely, but rather giuing of thankes. For this yee knowe, that no whoremonger, either vncleane person, or couetous person (which is a worshipper of images) hath any inheritance in the kingdome of Christ, and of God. Let no man deceiue you with vaine wordes: For because of such things, commeth the wrath of God vpon the children of disobedience. Bee not yee therefore companions of them. Yee were sometimes darkenesse, but nowe are yee light in the Lord: walke as children of light) for the fruite of the spirit consisteth in all goodnesse, and righteousnesse, and trueth. Accept that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitfull workes of darkenesse, but rather rebuke them. For it is a shame euen to name those things which are done of them in secret: but all things when they are brought foorth by the light, are manifest. For whatsoeuer is manifest, the same is light. Wherefore he saith, Awake thou that sleepest, and stand vp from death, and Christ shall giue thee light.

The Gospel.

IEsus was casting out a deuill that Lu. 11.14
was dumbe. And whē he had cast out ỹ deuill, the dumbe spake, and the people wondred. But some of them sayde, He casteth out deuils through Beelzebub ỹ chiefe of the deuils. And other tempted him, and required of him a signe from heauen. But hee, knowing their thoughts, said vnto them, Euery kingome deuided against it selfe, is desolate, and one house doeth fall vpon another. If Satan also bee deuided against himselfe, howe shall his kingdome endure? Because yee say I cast out deuils through Beelzebub. If I by the helpe of Beelzebub cast out deuils, by whose helpe doe your children cast them out? Therefore shall they bee your iudges. But if I by the finger

of

of God cast out deuils, no doubt the kingdome of GOD is come vpon you. When a strong man armed watcheth his house, the things that hee possesseth are in peace: But when a stronger then hee commeth vpon him, and ouercommeth him, he taketh from him all his harnesse, wherein he trusted, and deuideth his goods. Hee that is not with mee, is against me: and he that gathereth not with me, scattereth abroade. When the vncleane spirit is gone out of a man, hee walketh thorowe drie places, seeking rest: and when he findeth none, he saith, I will returne againe into my house whence I came out. And when hee commeth, hee findeth it swept and garnished. Then goeth hee, and taketh to him seuen other spirits worse then himselfe, and they enter in, and dwell there: and the end of that man is worse then the beginning. And it fortuned, that as hee spake these things, a certaine woman of the company lift vp her voyce, and sayde vnto him, Happie is the wombe that bare thee, and the pappes which gaue thee suck. But hee sayde, yea, happie are they that heare the word of God, and keepe it.

The fourth Sunday in Lent.

The Collect.

GRaunt we beseech thee almightie God, that wee which for our euill deedes are worthily punished, by the comfort of thy grace may mercifully bee relieued, through our Lord Jesus Christ.

The Epistle.

Gal.4.21. TEll me (ye that desire to be vnder the law) doe ye not heare of the lawe? for it is written, that Abraham had two sonnes: the one by a bondmaid, the other by a free woman. Yea, and he which was borne of the bondwoman, was borne after the flesh: but he which was borne of the free woman was borne by promise. Which things are spoken by an allegorie: for these are two testaments, the one from the mount Sina, which gendreth vnto bondage, which

The fourth Sunday in Lent.

which is Agar: for mount Sina is Agar in Arabia, and bordreth vpon the citie which is nowe called Hierusalem, and is in bondage with her children. But Hierusalem which is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that beares not children, breake foorth and crie thou that trauailest not: for the desolate hath many moe children, then she which hath an husband.

Brethren, We are after Isahac the children of promise. But as then he that was borne after the flesh, persecuted him that was borne after the spirit: euen so is it nowe. Neuertheless, what saith the Scripture? Put away the bondwoman and her sonne: for the sonne of the bondwoman shall not be heire with the sonne of the free woman. So then brethren, we are not children of the bondwoman, but of the free woman.

The Gospel.

IEsus departed ouer the Sea of Galilee, which is the sea of Tiberias, and a great multitude followed him, because they sawe his miracles which hee did on them that were diseased. And Jesus went vp into a mountaine, and there hee sate with his disciples. And Easter (a feast of the Jewes) was nigh. When Jesus then lift vp his eyes, and sawe a great company come vnto him, he said vnto Philippe, Whence shall we buy bread, that these may eate? This he saide to proue him, for he himselfe knewe what hee would doe. Philip answered him, Two hundreth penieworth of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Andrew, Simon Peters brother) saieth vnto him, There is a ladde which hath fiue barley loaues, and two fishes: but what are they among so many? And Jesus sayde, Make the people sit downe. There was much grasse in the place. So the men sate downe, in number about fiue thousand. And Jesus tooke the bread, and when he had giuen thankes, hee gaue to the Iohn 6. 1.

The fifth Sunday

the disciples, and the disciples to them that were set downe, and likewise of the fishes, as much as they woulde. When they had eaten ynough, hee sayde vnto his disciples, Gather vp the broken meate which remaineth, that nothing bee lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) sayde, This is of a trueth the same Prophet that should come into the world.

The fift Sunday in Lent.

The Collect.

WE beseech thee almightie God, mercifully to looke vpon thy people, that by thy great goodnesse they may be gouerned and preserued euermore, both in body and soule, through Iesus Christ our Lord.

The Epistle.

Heb. 9. 11

CHrist being an high Priest of good things to come, came by a greater and a more perfect tabernacle, not made with hands, that is to say, not of this buylding, neither by the blood of Goates and calues: but by his owne blood he entred in once into the holy place, and founde eternall redemption. For if the blood of Oxen and of Goates, and the ashes of a young Cowe, when it was sprinckled, purifieth the vncleane, as touching the purifying of the flesh: howe much more shal the blood of Christ (which through the eternall spirit offered himselfe without spotte to God) purge your conscience from dead workes, for to serue the liuing God: And for this cause is hee the mediatour of the newe Testament, that through death which chanced for the redemption of those transgressions that were vnder the first Testament, they which are called, might receiue the promise of eternall inheritance.

The

The fift Sunday in Lent.

The Gospel.

WHich of you can rebuke me of sin? If I say the trueth, why doe yee not beleue me? He that is of God, heareth Gods words: Ye therefore heare thē not, because ye are not of God. Then answered the Iewes, and said vnto him, Say we not well ỳ thou art a Samaritane, and hast the deuill? Iesus answered, I haue not the deuil: but I honour my Father, and ye haue dishonoured me. I seeke not mine owne prayse, there is one that seeketh and iudgeth. Verily, verily I say vnto you, If a man keepe my saying, he shal neuer see death. Then said the Iewes vnto him, Now know wee that thou hast the deuill. Abraham is dead, and the Prophets, and thou saiest, If a man keepe my saying, he shall neuer taste of death. Art thou greater then our father Abraham, which is dead? And the Prophets are dead: Whom makest thou thy selfe? Iesus answered, If I honour my selfe, mine honour is nothing: it is my father that honoureth me, Which ye say is your God, and yet ye haue not knowen him: but I know him. And if I say I know him not, I shalbe a liar, like vnto you. But I know him and keep his saying. Your father Abraham was glad to see my day: and he sawe it, & reioyced. Then said the Iewes vnto him, Thou art not yet fiftie yeeres old, & hast thou seene Abraham? Iesus said vnto them, Verily, verily I say vnto you, yer Abraham was borne, I am. Then tooke they vp stones to cast at him: but Iesus hid himselfe, and went out of the temple. Ioh.8.46.

The Sunday next before Easter.

The Collect.

ALmightie and euerlasting God, which of thy tender loue towards man, hast sent our sauiour Iesus Christ, to take vpon him our flesh, and to suffer death vpon the crosse, that all mankinde shoulde

followe the example of his great humilitie: mercifully graunt, that we both folowe the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord.

The Epistle.

Phil.2.5. LEt the same mind bee in you, that was also in Christ Jesu, which when he was in the shape of God, thought it no robberie to bee equall with God: Neuertheless, hee made himselfe of no reputation, taking on him the shape of a seruant, and became like vnto men, and was found in his apparell as a man. Hee humbled himselfe, and became obedient vnto the death, euen the death of the crosse. Wherefore God hath also exalted him on high, and giuen him a name, which is aboue all names, that in the name of Jesus euery knee should bowe, both of things in heauen, and things in earth, and things vnder the earth, and that all tongues should confesse that Jesus Christ is the Lord, vnto the praise of God the father.

The Gospel.

Mat.26.1. AND it came to passe, when Jesus had finished all these sayings, hee sayd vnto his disciples, Yee knowe that after two dayes shall bee Easter, & the sonne of man shalbe deliuered ouer to be crucified. Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people, vnto the palace of the high Priest (which was called Caiaphas) and helde a counsell, that they might take Jesus by subtiltie, and kill him. But they said, Not on the holy day, lest there bee an vprore among the people. When Jesus was in Bethanie, in the house of Simon the Leper, there came vnto him a woman, hauing an Alabaster boxe of precious ointment, and powred it on his head as he sate at the boord. But when his disciples sawe it, they had

had indignation, saying, Whereto serueth this waste? This oyntment might haue bene well sold, and giuen to the poore. When Iesus vnderstoode that, hee sayde vnto them, Why trouble ye the woman? for shee hath wrought a good worke vpon me. For ye haue the poore alwaies with you, but me yee shall not haue alwayes. And in that she hath cast this oyntment on my body, shee did it to burie me. Uerily I say vnto you, Wheresoeuer this Gospel shalbe preached in al the world, there shall also this bee told that she hath done, for a memoriall of her. Then one of the twelue (which was called Iudas Iscariot) went in to the chiefe Priestes, and sayd vnto them, What wil ye giue me, and I will deliuer him vnto you? And they appointed vnto him thirtie pieces of siluer. And from that time foorth, hee sought opportunitie to betray him. The first day of sweete bread, the disciples came to Iesus, saying to him, Where wilt thou that wee prepare for thee to eate the Passeouer? And he sayd, Goe into the citie to such a man, and say vnto him, The master saith, My time is at hand: I will keepe my Easter by thee with my disciples. And the disciples did as Iesus had appointed them, and they made readie the Passeouer. When the euen was come, he sate downe with the twelue: and as they did eate, hee said, Uerily I say vnto you, that one of you shall betray me. And they were exceeding sorowfull, and began euery one of them to say vnto him, Lord, is it I? He answered and said, He that dippeth his hand with me in the dishe, the same shall betray me. The sonne of man truely goeth as it is written of him: but wo vnto that man by whom the sonne of man is betrayed: it had bene good for that man if hee had not been borne. Then Iudas which betrayed him, answered and sayd, Master, Is it I? He sayd vnto him, Thou hast sayd. And when they were eating, Iesus tooke bread, and when he had giuen thankes, he brake it, and gaue it to the disciples, and sayde, Take, eate, this is my body. And he tooke the cuppe, and thanked, and gaue it to them, saying, Drinke yee all of this: for this is my blood (which is of the newe Testament) that is shed for many, for the remission of sinnes. But I say vnto you, I will not drinke hencefoorth of this fruite of the Uine tree, vntill that day when I shall

drinke it newe with you in my fathers kingdome. And when they had said grace, they went out vnto mount Oliuet. Thē said Iesus vnto them, All ye shall be offended because of me this night: For it is written, I will smite the Sheepheard, and the sheepe of the flocke shalbe scattered abroad: but after I am risen againe, I will goe before you into Galilee. Peter answered, and saide vnto him, Though all men be offended because of thee, yet will I not be offended. Iesus saide vnto him, Verily I say vnto thee, that in this same night, before the Cocke crowe, thou shalt deny me thrise. Peter saide vnto him, Yea though I should die with thee, yet will I not deny thee. Likewise also saide all the Disciples. Then came Iesus with them vnto a Farme place (which is called Gethsemane) and saide vnto the disciples, Sit ye here while I goe and pray yonder. And he tooke with him Peter, and the two sonnes of Zebedee, and beganne to waxe sorowfull and heauie. Then sayde Iesus vnto them, My soule is heauie, euen vnto the death: tary ye here, and watch with me. And hee went a little further, and fell flat on his face, and praied, saying, O my Father, if it be possible, let this cup passe from me: neuertheless, not as I will, but as thou wilt. And hee came vnto the Disciples, and founde them asleepe, and sayde vnto Peter, What, coulde yee not watch with mee one houre? Watche and pray, that ye enter not into temptation: The spirite is willing, but the flesh is weake. Hee went away once againe, and praied, saying, O my Father, if this cuppe may not passe away from me, except I drinke of it, thy will bee fulfilled. And hee came and founde them asleepe againe, for their eyes were heauie. And he left them, and went againe, and praied the third time, saying the same wordes. Then commeth he to his Disciples, and sayd vnto them, Sleepe on nowe, and take your rest. Beholde, the houre is at hand, and the sonne of man is betrayed into the handes of sinners. Rise, let vs bee going, beholde, he is at hand that doeth betray me. While he yet spake, loe, Iudas one of the number of the twelue, came, and with him a great multitude with swoordes and staues, sent from the chiefe Priestes and Elders of the people. But he that betrayed him, gaue them a token, saying, Whomesoeuer I kisse, the same

same is hee, hold him fast. And foorthwith hee came to Jesus, and sayd, Haile Master, and kissed him. And Jesus sayde vnto him, Friende, wherefore art thou come? Then came they, and layd handes on Jesus, and tooke him. And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and strooke a seruant of the high Priest, and smote off his eare. Then sayde Jesus vnto him, Put vp thy sworde into the sheathe: for all they that take the sword, shall perish with the sworde. Thinkest thou that I cannot now pray to my father, and he shall giue me euen nowe more then twelue legions of Angels? But howe then shall the Scriptures be fulfilled? For thus must it bee. In that same houre said Jesus to the multitude, Ye be come out as it were to a thiefe, with swords & staues for to take me. I sate daily with you teaching in the Temple, & ye tooke me not. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him, and fled. And they tooke Jesus, and led him to Caiaphas the hie Priest, where the Scribes & the Elders were assembled. But Peter followed him a farre off vnto the high Priests palace, & went in, and sate with the seruauntes, to see the ende. The chiefe Priests and Elders, and all the counsaile sought false witnes against Jesus, for to put him to death, but founde none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and sayd, This fellowe sayde, I am able to destroy the Temple of God, and to builde it againe in three dayes. And the chiefe Priest arose, and sayd vnto him, Answerest thou nothing? why doe these beare witnesse against thee? But Jesus helde his peace. And the chiefe Priest answered, and sayde vnto him, I charge thee by the liuing God, that thou tell vs whether thou bee Christ the sonne of God. Jesus sayde vnto him, Thou hast sayde. Neuertheless I say vnto you, Hereafter shall yee see the sonne of man sitting on the right hand of power, and comming in the cloudes of the skie. Then the high Priest rent his clothes, saying, He hath spoken blasphemie, what need we of any more witnesses? Beholde, nowe yee haue hearde his blasphemie, what thinke ye? They answered, and sayde, Hee

is worthie to die. Then did they spit in his face, and buffeted him with fistes. And other smote him on the face with the palme of their handes, saying, Tell vs, thou Christ, who is hee that smote thee: Peter sate without in the Court, and a Damosell came to him, saying, Thou also wast with Jesus of Galilee. But hee denyed before them all, saying, I wot not what thou sayest. When he was gone out into the porche, another wench sawe him, and said vnto them that were there, This fellowe was also with Jesus of Nazareth. And againe hee denyed with an othe saying, I doe not knowe the man, After a whyle came vnto him they that stoode by, And saide vnto Peter, Surely thou art euen one of them, for thy speach bewrayeth thee. Then beganne he to curse and to sweare that hee knewe not the man. And immediately the Cocke crewe. And Peter remembred the worde of Jesu, which sayde vnto him, Before the Cocke crowe, thou shalt denie mee thrise: and hee went out, and wept bitterly. When the morning was come, all the chiefe Priestes and Elders of the people helde a counsell against Jesus to put him to death, and brought him bounde, and deliuered him vnto Pontius Pilate the Deputie. Then Judas which had betrayed him (seeing that hee was condemned) repented himselfe, and brought againe the xxx. plates of siluer to the chiefe Priestes and Elders, saying, I haue sinned, betraying the innocent blood. And they sayde, What is that to vs: see thou to that. And hee cast downe the siluer plates in the Temple, and departed, and went and hanged himselfe. And the chiefe Priests tooke the siluer plates, & sayd, It is not lawfull for to put them into the treasurie, because it is the price of blood. And they tooke counsaile, and bought with them a potters field to burie strangers in. Wherefore ỹ field is called Acheldama, that is, The field of blood, vntill this day. Then was fulfilled that which was spoken by Jeremie the Prophet, saying, and they tooke xxx. siluer plates, the price of him ỹ was valued, whom they bought of the childrẽ of Israel, & gaue them for the potters field, as the Lord appointed me. Jesus stoode before the Deputie, & the Deputie asked him, saying, Art thou the King of the Jewes: Jesus said vnto him, Thou sayest. And when

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he was accused of the chiefe Priestes and Elders, hee answered nothing. Then sayd Pilate vnto him, Hearest thou not howe many witnesses they lay against thee? And he answered him to neuer a worde, in so much that the Deputie marueled greatly. At the feast, the Deputie was wont to deliuer vnto the people a prisoner, whome they would desire. He had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate sayde, Whether wil ye that I giue loose vnto you Barabbas, or Jesus which is called Christ? For he knewe that for enuie they had deliuered him. When he was set downe to giue iudgment, his wife sent vnto him, saying, Haue thou nothing to do with that iust man, for I haue suffered this day many things in my sleepe, because of him. But the chiefe Priestes and Elders perswaded the people that they shoulde aske Barabbas, and destroy Jesus. The Deputie answered, and sayde vnto them, Whether of the twaine will yee that I let loose vnto you? They sayde, Barabbas. Pilate sayde vnto them, What shall I doe then with Jesus, which is called Christ? They all sayd vnto him, Let him be crucified. The Deputie sayd, What euill hath he done? But they cryed more, saying, Let him bee crucified. When Pilate sawe that he coulde preuaile nothing, but that more businesse was made, he tooke water, and washed his handes before the people, saying, I am innocent of the blood of this iust person, see ye. Then answered all the people, and sayde, His blood bee on vs, and on our children. Then let hee Barabbas loose vnto them, and scourged Jesus, and deliuered him to bee crucified. Then the souldiers of the Deputie tooke Jesus into the common Hall, and gathered vnto him all the company, and they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed the knee before him, and mocked him, saying, Haile King of the Jewes. And when they had spit vpon him, they tooke the reede, and smote him on the head, and after that they had mocked him, they tooke the robe off him againe, and put his owne rayment on him, and ledde him away to crucifie him. And as they came out, they found a man of Cyrene

(named Simon) him they compelled to beare his crosse. And they came vnto the place which is called Golgotha (that is to say, a place of dead mens skuls) and gaue him vineger mingled with gall, to drinke: and when hee had tasted thereof, hee would not drinke. When they had crucified him, they parted his garments, and did cast lottes, that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and vpon my vesture did they cast lots. And they sate and watched him there, and set vp ouer his head the cause of his death written, This is Iesus, the King of the Iewes. Then were there two thieues crucified with him, one on the right hand, and another on ỹ left. They that passed by, reuiled him, wagging their heads, and saying, Thou that destroyedst the Temple of God, and diddest builde it in three dayes, saue thy selfe. If thou bee the sonne of GOD, come downe from the crosse. Likewise also the high Priests mocking him, with the Scribes and Elders, sayde, Hee saued other, himselfe he cannot saue. If he bee the King of Israel, let him nowe come downe from the crosse, and wee will beleeue him. He trusted in God, let him deliuer him nowe if hee will haue him: For hee sayde, I am the sonne of God. The thieues also which were crucified with him, cast the same in his teeth. From ỹ sixt houre was there darknes ouer all the land, vntil the ninth houre. And about the ninth houre Iesus cried with a loud voyce, saying, Eli, Eli, lamasabachthani, that is to say, My God, my God, why hast thou forsaken me? Some of them that stoode there, when they heard that, sayd, This man calleth for Elias. And straight way one of them ranne, and tooke a spunge, and when hee had filled it full of vineger, hee put it on a reede, and gaue him to drinke. Other sayde, Let be, let vs see whether Elias wil come, and deliuer him. Iesus, when hee had cried agayne with a loude voyce, yeelded vp the Ghost. And beholde, the vayle of the temple did rent in two partes from the toppe to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of Saintes which slept, arose, and went out of the graues after his resurrection, and came into the holy Citie, and appeared vnto many. When the Centurion,

rion, and they that were with him watching Jesus, sawe the earthquake, and those things which happened, they feared greatly, saying, Truely this was the sonne of God. And many women were there (beholding him a farre off) which followed Jesus from Galilee, ministring vnto him: among which was Marie Magdalene, and Marie the mother of James and Joses, and the mother of Zebedees children.

Munday before Easter.

The Epistle.

WHAT is he this that commeth from Edom, with red coloured clothes of Bosra (which is so costly cloth) and commeth in so mightily with all his strength? I am hee that teacheth righteousnesse, and am of power to helpe. Wherfore then is thy clothing red, and thy rayment like his that treadeth in the winepresse? I haue troden the presse my selfe alone, and of all people there is not one with mee. Thus will I treade downe mine enemies in my wrath, and set my feete vpon them in mine indignation, and their blood shall bespring my clothes, and so will I staine all my raiment. For the day of vengeance is assigned in my heart, and the yeere when my people shall bee deliuered, is come. I looked about mee, and there was no man to shewe mee any helpe. I marueiled that no man helde me vp. Then I helde me by mine owne arme, and my feruentnesse susteined me. And thus will I treade downe the people in my wrath, and bathe them in my displeasure, and vpon the earth will I lay their strength. I will declare the goodnesse of the Lorde, Esa. 63.1

Lorde, yea and the prayse of the Lorde, for all that hee hath giuen vs, for the great good that hee hath done for Israel, Which he hath giuen them of his owne fauour, and according to the multitude of his louing kindnesse. For he sayde, These no doubt are my people, and no shrinking children: and so he was their Sauiour. In their troubles hee was also troubled with them, and the Angel that went foorth from his presence deliuered them. Of very loue and kindenesse that he had vnto them, he redeemed them. He hath borne them, and caryed them vp, euer since the worlde began. But after they prouoked him to wrath, and vexed his holy minde, hee was their enemie, and fought against them himselfe. Yet remembred Israel the olde time of Moses and his people, saying, Where is he that brought them from the water of the sea, with them that fedde his sheepe: where is hee that hath giuen his holy spirit among them: Hee ledde them by the right hand of Moses with his glorious arme, deuiding the water before them, whereby hee gate himselfe an euerlasting name. Hee ledde them in the deepe, as an horse is ledde in the plaine, that they shoulde not stumble, as a tame beast goeth in the fielde, and the breath giuen of God, giueth him rest. Thus (O God) hast thou led thy people, to make thy selfe a glorious name withall. Looke downe then from heauen, and beholde the dwelling place of thy Sanctuarie, and thy glorie. Howe is it that thy ielousie, thy strength, the multitude of thy mercies, and thy louing kindnesse, will not be intreated of vs: yet art thou our father. For Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lorde art our father and redeemer, and thy name is euerlasting. O Lorde, wherefore hast thou ledde vs out of the way: wherefore hast thou hardened our hearts, that wee feare thee not: Bee at one with vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a little of thy Sanctuarie in possession, for our enemies haue troden downe thy holy place. And wee were thine from the beginning, when thou wast not their Lord, for they haue not called vpon thy name.

Munday before Easter.

The Gospel.

AFter two dayes was Easter, and the dayes of sweete bread. And the high Priestes and the Scribes sought howe they might take him by craft, and put him to death. But they sayde, Not in the feast day, lest any businesse arise among the people. And when hee was in Bethanie, in the house of Simon the leper, euen as he sate at meate, there came a woman hauing an Alabaster boxe of oyntment, called Nard, that was pure and costly, and shee brake the boxe, and powred it vpon his head. And there were some that were not content within themselues, and sayde, What needed this waste of oyntment? for it might haue bene solde for more then three hundred pence, and haue bene giuen to the poore: and they grudged against her. And Jesus sayde, Let her alone, Why trouble ye her? Shee hath done a good worke on mee: for yee haue poore with you allwayes, and whensoeuer yee will, yee may doe them good: but mee haue ye not allwayes. Shee hath done that she could, she came aforehand to anoynt my body to the burying. Verily I say vnto you, Wheresoeuer this Gospell shall be preached throughout the whole world, this also that shee hath done, shall bee rehearsed in remembrance of her. And Judas Iscariot, one of the twelue, went away vnto the high Priestes, to betray him vnto them. When they heard that, they were glad, and promised that they would giue him money. And he sought howe he might conueniently betray him. And the first day of sweete bread (when they offered the Passeouer) his disciples said vnto him, Where wilt thou that we go and prepare, that thou maiest eate the Passeouer? And he sent foorth two of his disciples, and sayde vnto them, Goe yee into the Citie, and there shall meete you a man bearing a pitcher of water, follow him. And whithersoeuer he goeth in, Mar. 14.1

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say yee vnto the good man of the house, The Master sayeth, Where is the gheſt chamber, where I shall eate the Passeouer with my disciples? And he will shewe you a great parlour paued and prepared, there make ready for vs. And his disciples went foorth, and came into the Citie, and founde as hee had sayde vnto them, and they made ready the Passeouer. And when it was nowe euentide, hee came with the twelue: and as they sate at boord, and did eate, Jesus sayde, Verily I say vnto you, one of you (that eateth with me) shall betray me. And they began to be sorie, and to say to him one by one, Is it I? And another sayd, Is it I? He answered, and sayde vnto them, It is one of the twelue, euen he that dippeth with me in the platter. The sonne of man truely goeth as it is written of him: but woe vnto that man by whom the sonne of man is betrayed: good were it for that man if hee had neuer bene borne. And as they did eate, Jesus tooke bread, & when he had giuen thankes, he brake it, and gaue to them, and said, Take, eate, this is my body. And hee tooke the cuppe, and when he had giuen thankes, he tooke it to them: and they all dranke of it. And he sayd vnto them, This is my blood of the newe Testament, which is shed for many. Verily I say vnto you, I will drinke no more of the fruite of the Vine, vntill that day that I drinke it newe in the kingdome of God. And when they had sayde grace, they went out to the mount Oliuet. And Jesus sayeth vnto them, All ye shal be offended, because of me this night: For it is written, I will smite the shepheard, and the sheepe shall be scattered: But after that I am risen againe, I will goe into Galilee before you. Peter sayde vnto him, And though all men be offended, yet will not I. And Jesus sayth vnto him, Verily I say vnto thee, that this day, euen in this night, before the Cocke crow twise, thou shalt denie me three times. But hee spake more vehemently, No, if I should die with thee, I wil not denie thee. Likewise also said they all. And they came into a place which was named Gethsemane, & he said to his disciples, Sit ye here, while I goe aside & pray. And he taketh with him Peter, & James and John, and began to waxe abashed, & to be in an agony, and said vnto them, My soule is heauie, euen vnto the death:

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tary ye here, and watch. And hee went foorth a little, and fell downe flat on the grounde, and prayed, that if it were possible the houre might passe from him. And he said, Abba, Father, al things are possible vnto thee, take away this cup from mee: neuertheless, not as I will, but that thou wilt, be done. And hee came and founde them sleeping, and saith to Peter, Simon, sleepest thou? couldest not thou watch one houre? watch yee, and pray, lest ye enter into temptation: the spirite truely is ready, but the flesh is weake. And againe hee went aside, and prayed, and spake the same wordes. And he returned and found them a sleepe againe, for their eyes were heauie, neither wist they what to answere him. And he came the third time, and sayd vnto them, Sleepe henceforth, and take your ease, it is ynough. The houre is come, behold, the sonne of man is betrayed into the hands of sinners. Rise vp, let vs goe: loe, hee that betrayeth me is at hand. And immediatly while he yet spake, commeth Judas (which was one of the twelue) and with him a great number of people, with swords and staues, from the high Priests, and Scribes, and Elders. And he that betrayed him, had giuen them a general token, saying, Whomsoeuer I doe kisse, the same is he, take and leade him away warily. And assoone as hee was come, hee goeth straightway to him, and saith vnto him, Master, Master, and kissed him. And they laide their hands on him, and tooke him. And one of them that stoode by, drewe out a sworde, and smote a seruant of the high Priestes, and cut off his eare. And Jesus answered and sayde vnto them, Bee ye come out as vnto a thiefe with swordes and staues, for to take me: I was daily with you in the Temple teaching, and ye tooke mee not: But these things come to passe, that the Scriptures should be fulfilled. And they al forsooke him, and ranne away. And there followed him a certaine yong man clothed in linnen vpon the bare, and the yong men caught him, and he left his linnen garment, and fledde from them naked. And they led Jesus away to the high Priest of all, and with him came all the high Priestes, and the Elders, and the Scribes. And Peter followed him a great way off (euen till hee was come into the palace of the high Priest)

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and hee sate with the seruants, and warmed himselfe at the fire. And the high Priestes and all the counsaile sought for witnesse against Jesus to put him to death, and founde none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certaine, and brought false witnesse against him, saying, We heard him say, I will destroy this Temple that is made with handes, and within three dayes I will build another made without hands: But yet their witnesses agreed not together. And the high Priest stoode vp among them, and asked Jesus, saying, Answerest thou nothing? Howe is it that these beare witnesse against thee? But he helde his peace, and answered nothing. Againe the high Priest asked him, and said vnto him, Art thou Christ the sonne of the blessed? And Jesus said, I am: and yee shall see the sonne of man sitting on the right hand of power, and comming in the cloudes of heauen. Then the high Priest rent his clothes, and sayd, What neede we any further witnesses? yee haue heard blasphemie, what thinke yee? And they all condemned him to bee worthie of death. And some began to spit at him, and to couer his face, and to beate him with fistes, and to say vnto him, Areed. And the seruants buffeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the high Priest, and when he saw Peter warming himselfe, shee looked on him, and sayde, Wast not thou also with Jesus of Nazareth? And he denied, saying, I knowe him not, neither wote I what thou sayest. And he went out into the porch, and the cocke crewe. And a Damosell (when shee sawe him) beganne againe to say to them that stoode by, This is one of them. And hee denied it againe. And anon after, they that stoode by, sayd againe vnto Peter, Surely thou art one of them, for thou art of Galile, and thy speech agreeth thereto. But hee began to curse and to sweare, saying, I knowe not this man of whome ye speake. And againe the cocke crewe. And Peter remembred the worde that Jesus had sayde vnto him, Before the Cocke crowe twise, thou shalt denie me three times: and hee beganne to weepe.

Tuesday before Easter.

The Epistle.

THe Lord God hath opened mine eare, therefore can I not say nay, neither withdraw my selfe: but I offer my backe vnto the smiters, and my cheekes to the nippers. I turne not my face from shame and spitting, and the Lord God shall helpe mee, therefore shall I not bee confounded. I haue hardened my face like a flint stone, for I am sure that I shall not come to confusion. Hee is at hand that iustifieth mee: Who will then goe to lawe with me? Let vs stand one against another. If there be any that will reason with me, let him come heere forth to me. Beholde, the Lord God standeth by me: What is hee then that can condemne me? Loe, they shalbe like as an olde cloth, the moth shall eate them vp. Therefore who so feareth the Lord among you, let him heare the voice of his seruant. Who so walketh in darkenesse, and no light shineth vpon him, let him put his trust in the Name of the Lord, and holde him vp by his God. But take heede, yee all kindle a fire of the wrath of God, and stirre vp the coles. Walke on in the glistering of your owne fire, and in the coles that yee haue kindled. This commeth vnto you from my hand, namely that ye shall sleepe in sorowe. Esai. 50. 5.

The Gospel.

AND anon in the dawning the high Priests held a counsaile with the Elders, and the Scribes, and the whole congregation, and bounde Iesus, and led him away, and deliuered him to Pilate. And Pilate asked him, Art thou the King of the Iewes? And hee answered, and sayde vnto him, Thou sayest it. And the high Priestes accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Beholde howe Mat. 15. 1.

howe many things they lay to thy charge. Jesus answered yet nothing, so that Pilate marueiled. At that feast Pilate did deliuer vnto them a prisoner, whomsoeuer they would desire. And there was one that was named Barabbas, which laye bound with them that made insurrection: hee had committed murder. And the people called vnto him, and began to desire him that he would doe according as he had euer done vnto them. Pilate answered them, saying, Will yee that I let loose vnto you the King of the Jewes? For he knew that the hie Priestes had deliuered him of enuie. But the hie Priestes mooued the people, that hee should rather deliuer Barabbas vnto them. Pilate answered againe, and sayde vnto them, What will yee that I then doe vnto him, whom yee call the King of the Jewes? And they cried againe, Crucifie him. Pilate sayde vnto them, What euill hath hee done? And they cryed the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Jesus (when he had scourged him) for to be crucified. And the souldiers led him away into the common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and began to salute him, Haile King of the Jewes. And they smote him on the head with a reede, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his crosse. And they brought him to a place named Golgotha, (which if a man interpret, is, the place of dead mens skulles.) And they gaue him to drinke, wine mingled with myrrhe: but he receiued it not. And when they had crucified him, they parted his garments, casting lottes vpon them, what euery man shoulde take. And it was about the third houre, & they crucified him, and the title of his cause was written, The King of the Iewes. And they crucified with him two theeues, the one on his right hand, and the other on his left: And the Scripture was

fulfilled,

fulfilled, which saieth, Hee was counted among the wicked. And they that went by, railed on him, wagging their heads, and saying, A Wretch, thou that destroyest the Temple, and buildest it againe in three dayes, saue thy selfe, & come downe from the crosse. Likewise also mocked him the high Priestes among themselues, with the Scribes, and sayde, He saued other men, himselfe he cannot saue. Let Christ the King of Israel descend now from the crosse, that Wee may see & beleeue. And they that were crucified with him, checked him also. And when the sixt houre was come, darknesse arose ouer all the earth, vntill the ninth houre. And at the ninth houre Jesus cried with a loud voyce, saying, Eloi, Eloi, lamasabachthani, which is (if one interpret it) My God, my God, why hast thou forsaken mee? And some of them that stoode by, when they heard that, said, Behold, he calleth for Elias. And one ran and filled a spunge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come and take him downe. But Jesus cried with a loude voyce, and gaue vp the ghost. And the vayle of the Temple rent in two pieces, from the top to the bottome. And when the Centurion (which stoode before him) sawe that he so cried, and gaue vp the ghost, hee sayde, Truely this man was the Sonne of GOD. There were also women a good way off, beholding him: among whome was Marie Magdalene, and Marie the mother of James the litle, and of Joses, and Marie Salome (which also when hee was in Galilee, had followed him, and ministred vnto him) and many other women, which came vp with him to Hierusalem. And now when the euen was come, (because it was the day of preparing that goeth before the Sabboth) Joseph of the citie of Arimathea, a noble counsailour, which also looked for the kingdome of God, came and went in boldly vnto Pilate, and begged of him the body of Jesus. And Pilate marueiled that hee was alreadie dead, and called vnto him the Centurion, and asked of him whether hee had bene any while dead. And when hee knewe the trueth of the Centurion, hee gaue the body to Joseph. And hee bought a linnen cloth, and tooke him downe and wrapped him in the linen cloth, and laid him

Wednesday before Easter.

in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Joses beheld where he was laied.

Wednesday before Easter.

The Epistle.

Heb.9.16 WHere as is a Testament, there must also (of necessitie) bee the death of him that maketh the Testament. For the Testament taketh authoritie when men are dead: For it is yet of no value, as long as he that maketh the Testament is aliue. For which cause also, neither the first Testament was ordained without blood. For when Moses had declared all ỹ commandements to all the people, according to the lawe, hee tooke the blood of Calues and of Goates, with water and purple wool, and hysope, and sprinkled both the booke and all the people, saying, This is the blood of the Testament which God hath appoynted vnto you. Moreouer, he sprinkled the tabernacle with blood also, and all the ministring vessels. And almost all things are by the lawe purged with blood, and without shedding of blood is no remission. It is neede then that the similitudes of heauenly thinges bee purified with such things, but that the heauenly things themselues bee purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with handes (which are similitudes of true things) but is entred into very heauen, for to appeare nowe in the sight of God for vs: not to offer himselfe often, as the hygh Priest entereth into the holy place euery yeere with strange blood, (for then must he haue often suffered since the world began) but nowe in the ende of the worlde hath he appeered once, to put sinne to flight, by the offring vp of himself. And as it is appoynted vnto all men that they shall once die, and then commeth the iudgement: euen so Christ was once

offered

Wednesday before Easter.

offered to take away the sinnes of many, and vnto them that looke for him, shall he appeare againe Without sinne, vnto salvation.

The Gospel.



The feast of sweet bread drew nigh, Luk. 22.1
which is called Easter, & the high Priests and Scribes sought howe they might kil him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, which was of the number of the twelue, and he went his way, and communed with the hie priests and officers, how he might betray him vnto them. And they were glad and promised to giue him money. And hee consented and sought opportunitie to betraie him vnto them, When the people were away. Then came the day of sweete bread, when of necessitie the Passeouer must be offred. And he sent Peter and John, saying, Goe and prepare vs the Passeouer, that we may eate. They sayde vnto him, Where wilt thou that wee prepare? And hee sayde vnto them, Behold, when yee enter into the Citie, there shall a man meete you, bearing a pitcher of water, him followe into the same house that hee entreth in, and yee shall say vnto the goodman of the house, The master sayeth vnto thee, Where is the gheſt chamber, where I shall eate the Passeouer with my Disciples? And hee shall shewe you a great parlour paued, there make readie. And they went, and founde as he had sayde vnto them, and they mayd readie the passeouer. And When the houre was come, he sate down, and the twelue Apostles with him. And hee sayde vnto them, I haue inwardly desired to eate this Passeouer With you before that I suffer. For I say vnto you, hencefoorth Will I not eate of it any more, vntill it be fulfilled in the kingdome of God. And hee tooke the cuppe, and gaue thanks, and sayde, Take this, and deuide it among you: for I say vnto you, I Wil not drinke of the fruit of this Vine,

vntill the kingdome of God come. And hee tooke bread, and when he had giuen thanks, he brake it, and gaue vnto them, saying, This is my body, which is giuen for you: this doe in the remembrance of me. Likewise also when hee had supped, he tooke the cuppe, saying, This cuppe is the new testament in my blood, which is shedde for you. Yet beholde, the hande of him that betrayeth me, is with me on the table. And truely the sonne of man goeth as it is appoynted: but woe vnto that man by whome hee is betrayed. And they began to enquire among themselues, which of them it was that shoulde doe it. And there was a strife among them, which of them should seeme to bee the greatest. And hee sayde vnto them, The Kings of nations reigne ouer them, and they that haue authoritie vpon them, are called gracious: but ye shall not so be. But hee that is greatest among you, shall bee as the yonger: and he that is chiefe, shall be as hee that doeth minister. For whether is greater, he that sitteth at meate: or hee that serueth: Is not hee that sitteth at meate: But I am among you as hee that ministreth. Yee are they which haue bidden with mee in my temptations. And I appoint vnto you a kingdome, as my father hath appoynted to mee, that ye may eate and drinke at my table in my kingdome, and sitte on seates iudging the twelue tribes of Israel. And the Lorde sayde, Simon, Simon, beholde, Satan hath desired to sift you, as it were wheate: but I haue prayed for thee, that thy faith faile not. And when thou art conuerted, strengthen thy brethren. And he said vnto him, Lord, I am ready to go with thee into prison, and to death. And hee said, I tell thee Peter, the Cocke shal not crowe this day: till thou haue denied thrise that thou knowest me. And he sayd vnto them, When I sent you without wallet, & scrip, and shoes, lacked you any thing: And they said, No. Then said he vnto them, But now he that hath a wallet, let him take it vp, and likewise his scrippe, and he that hath no swoorde, let him sell his coate and buy one. For I say vnto you, that yet the same which is written, must be perfourmed in mee, Euen among the wicked was hee reputed: for those things which are written of mee, haue an ende. And they sayde, Lorde, beholde, here are two swoordes.

And

And he sayd vnto them, It is ynough. And he came out, and went (as hee was woont) to mount Oliuet. And the Disciples followed him: and when he came to the place, he sayde vnto them, Pray, least ye fall into temptation. And he gate himselfe from them about a stones cast, and kneeled downe, and prayed, saying, Father if thou wilt, remoue this cuppe from mee: neuertheless, not my will, but thine bee fulfilled. And there appeared an Angell vnto him from heauen, comforting him. And hee was in an agonie, and prayed the longer, and his sweate was like droppes of blood, trickeling downe to the ground. And when hee arose from prayer, and was come to his disciples, hee found them sleeping for heauinesse, and he sayde vnto them, Why sleepe ye? Rise, and pray, least ye fall into temptation. While he yet spake, behold, there came a company, and hee that was called Judas, one of the twelue, went before them, and preassed nigh to Jesus to kisse him. But Jesus sayde vnto him, Judas, betraiest thou the sonne of man with a kisse? when they which were about him, sawe what would follow, they sayde vnto him, Lorde, shall we smite with the sword? And one of them smote a seruant of the high Priests, and stroke off his right eare. Jesus answered, and sayd, Suffer ye thus farre foorth. And when he touched his eare, hee healed him. Then Jesus sayd vnto the high Priestes and rulers of the Temple, and the Elders which were come to him, Bee bee come out as vnto a thiefe, with swordes and staues. When I was dayly with you in the Temple, ye stretched foorth no handes against mee: But this is euen your very houre, and the power of darkenesse. Then tooke they him, and led him, and brought him to the high Priestes house. But Peter followed a farre off. And when they had kindled a fire in the middes of the Palace, and were set downe together, Peter also sate downe among them. But when one of the wenches beheld him, as he sate by the fire, (& looked vpon him) she said, This same fellow was also with him. And he denied him, saying, Woman, I knowe him not. And after a litle while another sawe him, and sayde, Thou art also of them. And Peter sayde, Man, I am not. And about the space of an houre after, an other affirmed,

ſaying, Uerily this fellow was with him alſo, for he is of Galilee. And Peter ſayd, man, I wot not what thou ſayeſt. And immediately while hee yet ſpake the Cocke crewe. And the Lorde turned backe and looked vpon Peter, and Peter remembred the word of the Lord, how hee had ſayd vnto him, Before the Cocke crow, thou ſhalt deny me thrise: And Peter went out, and wept bitterly. And the men that tooke Jeſus, mocked him, and ſmote him: And when they had blindfolded him, they ſtrooke him on the face, and aſked him, ſaying, Areede, Who is he that ſmote thee? And many other things deſpitefully ſaid they againſt him. And aſſoone as it was day, the Elders of the people, and the high Prieſtes and Scribes came together, and led him into their councill, ſaying, Art thou very Chriſt? Tell vs. And he ſayde vnto them, If I tell you, ye will not beleeue mee: and if I aſke you, you will not anſwere, nor let me goe. Hereafter ſhall the ſonne of man ſit on the right hand of the power of God. Then ſayd they all, Art thou then the ſonne of God? He ſayd, Ye ſay that I am. And they ſayd, What need we of any further witnes? for wee our ſelues haue heard of his owne mouth.

Thurſday before Eaſter.

The Epiſtle.

1. Cor. 11 17. THis I warne you of, and commend not, that yee come not together after a better maner, but after a worſe. For firſt of all, when yee come together in the congregation, I heare that there is diſſention among you, & I partly beleeue it. For there muſt be ſects among you, that they which are perfect among you may be knowen. When yee come together therefore into one place, the Lordes Supper cannot be eaten, for euery man beginneth afore to eate his owne Supper, and one is hungrie, and another is drunken. Haue yee not houſes to eate and drinke in? Deſpiſe ye

ye the congregation of God, and shame them that haue not: What shall I say vnto you? Shall I praise you? In this I praise you not. That which I deliuered vnto you, I receiued of the Lorde. For the Lord Jesus, the same night in which he was betraied, took bread, and when he had giuen thanks, he brake it, and sayd, Take ye, & eate, this is my body which is broken for you: This doe ye in the remembrance of me. After the same maner also, he took the cuppe when supper was done, saying, This cup is the new Testament in my blood: This do, as oft as ye drinke it, in remembrance of me. For as often as ye shall eate this bread, and drinke of this cuppe, yee shall shewe the Lordes death till he come. Therefore, whosoeuer shall eate of this bread, and drinke of this cuppe of the Lord vnworthily, shalbe guiltie of the body and blood of the Lord. But let a man examine himselfe, and so let him eate of the bread, and drinke of the cup. For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he maketh no difference of the Lordes body. For this cause manie are weake and sicke among you, and manie sleepe. For if wee had iudged our selues, wee should not haue bene iudged. But when we are iudged of the Lorde, wee are chastened, that wee should not bee damned with the world. Wherefore, my brethren, when ye come together to eate, tary one for another. If any man hunger, let him eate at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

The Gospel.

THe whole multitude of them arose, and led him vnto Pilate. And they began to accuse him, saying, Wee found this fellow peruerting the people, and forbidding to pay tribute to Cesar, saying ỹ he is Christ a King. And Pilate apposed him, saying, Art thou the King of the Jewes? He answered him & sayd, Thou saiest it. Then sayd Pilate to the high Priests, and to the peo- Luk. 23. 1.

ple, I finde no fault in this man. And they were ẏ more fierce ſaying, He moueth the people, teaching throughout all Iurie, and beganne at Galilee, euen to this place. When Pilate heard mention of Galilee, hee asked whether the man were of Galilee. And assoone as hee knewe that he belonged vnto Herods iurisdiction, hee sent him to Herode, which was also at Hierusalem at that time. And when Herode sawe Iesus, hee was exceeding glad: for hee was desirous to see him of a long season, because hee had heard many things of him, and he trusted to haue seene some miracles done by him. Then he questioned with him many words: but he answered him nothing. The high Priestes and Scribes stoode forth, and accused him straitly: And Herode with his men of warre despised him. And when he had mocked him, he arayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herode were made friendes together: for before they were at variance. And Pilate called together the high Priestes, and the rulers, and the people, and sayde vnto them, Yee haue brought this man vnto me, as one that peruerteth the people, and beholde, I examine him before you, and finde no faulte in this man of those thinges whereof yee accuse him, no nor yet Herode. For I sent you vnto him, and loe, nothing woorthie of death is done vnto him: I will therefore chasten him, and let him loose. For of necessitie hee must haue let one loose to them at that feast. And all the people cryed at once, saying, Away with him, and deliuer vs Barabbas (which for a certaine insurrection made in the city and for a murder, was cast into prison.) Pilate spake againe vnto them, willing to let Iesus loose. But they cryed, saying Crucifie him, crucifie him. Hee sayde vnto them the thirde time, What euill hath hee done? I finde no cause of death in him: I will therfore chasten him, and let him goe. And they cryed with loud voyces, requiring that he might be crucified. And the voyces of them and of the high Priestes preuayled. And Pilate gaue sentence, that it shoulde bee as they required: and hee let loose vnto them him, that (for insurrection and murder) was cast into prison, whom they had desired. And hee deliuered to them Iesus, to doe with him what they

would

would. And as they led him away, they caught one Simon of Cyrene comming out of the fielde, and on him layde they the Crosse, that hee might beare it after Jesus. And there followed him a great companie of people, and of women, which bewayled and lamented him. But Jesus turned backe vnto them, and sayde, Yee daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children: For beholde, the dayes will come, in the which they shall say, Happie are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they beginne to say to the mountaines, Fall on vs: and to the hilles, Couer vs. For if they doe this in a greene tree, what shalbe done in the drie? And there were two euill doers ledde with him to bee slaine. And after that they were come to the place, (which is called Caluarie,) there they crucified him, and the euill doers, one on the right hand, and the other on the left. Then sayde Jesus, Father, forgiue them, for they wotte not what they doe. And they parted his rayment, and cast lottes: and the people stoode and beheilde. And the rulers mocked him with them, saying, Hee saued other men, let him saue himselfe if hee bee very Christ the chosen of God. The souldiers also mocked him, and came and offered him vineger, and sayde, If thou be the King of the Jewes, saue thy selfe. And a superscription was written ouer him with letters of Greeke, and Latine, and Hebrewe, This is the King of the Iewes. And one of the euill doers which were hanged, rayled on him, saying, If thou bee Christ, saue thy selfe and vs. But the other answered, and rebuked him, saying, Feareſt thou not God, seeing thou art in the same damnation? Wee are righteously punished, for wee receiue according to our deedes: but this man hath done nothing amisse. And hee sayde vnto Jesus, Lord remember mee when thou commest into thy kingdome. And Jesus sayde vnto him, Verily I say vnto thee, to day shalt thou bee with mee in paradise. And it was about the sixt houre: and there was a darkenesse ouer all the earth, vntill the ninth houre, and the Sunne was darkened, and the vaile of the Temple did rent, euen through the middes. And when Jesus had cryed with

a loude

Thurſday before Eaſter.

a loude voyce, he ſayde, Father, into thy handes I commend my ſpirit. And When he thus had ſayde, he gaue vp the ghoſt. When the Centurion ſawe What had happened, he glorified God, ſaying, Uerily this Was a righteous man. And all the people that came together to that ſight, and ſawe the things Which had happened, ſmote their breaſts, and returned. And all his acquaintance, and the Women that followed him from Galilee, ſtoode a farre off beholding theſe things. And beholde, there Was a man named Joſeph, a counſailour, and he Was a good man, and a iuſt: the ſame had not conſented to the counſaile and deede of them, Which Was of Arimathea, a citie of the Jewes, Which ſame alſo Waited for the kingdome of God: he Went vnto Pilate, and begged the bodie of Jeſus, and tooke it doWne, and Wrapped it in a linnen cloth, and laid it in a Sepulchre that Was hewen in ſtone, Wherein neuer man before had bene laid. And that day Was the preparing of the Sabboth, and the Sabboth dreWe on. The Women that followed after, Which had come With him from Galilee, beheelde the Sepulchre, and howe his body Was laide. And they returned, and prepared ſweet odours, & oyntments: but reſted on the Sabboth day, according to the commandement.

On good Friday.

The Collects.

ALmightie God, Wee beſeech thee graciouſly to behold this thy familie, for the Which our Lord Jeſus Chriſt Was contented to be betrayed, and giuen vp into the handes of Wicked men, and to ſuffer death vpon the croſſe, Who liueth and reigneth. &c.

ALmightie and euerlaſting God, by Whoſe ſpirite the Whole body of the Church is gouerned and ſanctified: Receiue our ſupplications and praiers, Which We offer before thee for all eſtates of men in thy holy congregation, that euery member of the ſame in his vocation and miniſterie, may truely and godly ſerue thee, through our Lord Jeſus Chriſt.

Mercifull

On good Friday.

MErcifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be conuerted and liue, haue mercie vpon all Iewes, Turkes, Infidels, and Heretikes, and take from them all ignorance, hardnesse of heart, and contempt of thy Word: and so fetch them home, blessed Lord, to thy flocke, that they may be saued among the remnant of the true Israelites, and bee made one fold vnder one shepheard, Jesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

THe Lawe (which hath but a shadow of good things to come, and not the very fashion of things themselues) can neuer with those sacrifices which they offer yeere by yeere continually, make the commers thereunto perfect. For woulde not then those sacrifices haue ceased to haue bene offered, because that the offerers once purged, shoulde haue had no more conscience of sinnes: Neuertheless, in those Sacrifices is there mention made of sinnes euery yeere. For the blood of Oxen and Goates can not take away sinnes. Wherefore when hee commeth into the worlde, hee sayeth, Sacrifice and offering thou wouldest not haue, but a bodie hast thou ordeined mee. Burnt offerings also for sinne hast thou not allowed. Then saide I, Loe, I am here. In the beginning of the booke it is written of mee, that I shoulde doe thy will, O God, Aboue, when hee saith, Sacrifice and offering, and burnt Sacrifices, and sinne offerings thou wouldest not haue, neither hast thou allowed them (which yet are offered by the Lawe:) Then sayd hee, Lo, I am here to doe thy will, O God: he taketh away the first, to establish the latter. By the which will, wee are made holy, euen by the offering of the body of Jesu Christ once for all. And euery Priest is readie daily ministring, and offering oftentimes one maner of oblation, Heb. 10, 1

tion, Which can neuer take away sinnes. But this man, after hee hath offered one sacrifice for sinnes, is set downe for euer on the right hand of God, and from henceforth tarieth till his foes be made his footestoole. For With one offering hath hee made perfect for euer them that are sanctified. The holy Ghost him selfe also beareth vs record, euen When hee tolde before, This is the Testament that I Will make vnto them: After those dayes (sayeth the Lord) I Will put my lawes in their hearts, and in their mindes Will I Write them, and their sinnes and iniquities Will I remember no more. And Where remissiō of these things is, there is no more offring for sinnes. Seeing therefore brethren, that by the meanes of the blood of Iesu, We haue libertie to enter into the holy place, by the new and liuing Way, Which hee hath prepared for vs through the vayle (that is to say) by his flesh: And seeing also that Wee haue an high Priest, Which is ruler ouer the house of God, let vs drawe nigh With a true heart in sure faith, sprinkled in our hearts from an euill conscience, and washed in our bodies With pure water. Let vs keepe the profession of our hope Without Wauering (for he is faithfull that promised) and let vs consider one another, to the intent that Wee may prouoke vnto loue, and to good Workes, not forsaking the fellowship that we haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because ye see that the day draweth nigh.

The Gospel.

Ioh. 18, 1.

When Iesus had spokē these Words, he went forth With his disciples ouer the brooke Cedron, where was a garden, into ỹ Which he thē entred With his disciples. Judas also Which betrayed him, knewe the place, for Iesus oft times resorted thither With his disciples. Judas then (after hee had receiued a band of men, & ministers of the high Priestes and Pharisees) came

came thither with lanternes, and fireb̃andes, and weapons. And Iesus knowing all things that shoulde come on him, went forth, and sayde vnto them, Whome seeke ye? They answered him, Iesus of Nazareth. Iesus sayde vnto them, I am he. Iudas also which betrayed him, stoode with them. Assoone then as he had sayde vnto them, I am he, they went backeward, and fell to the ground. Then asked he them againe, Whom seeke ye? They sayd, Iesus of Nazareth. Iesus answered, I haue tolde you that I am hee: if ye seeke me therefore, let these goe their way, that the saying might be fulfilled which hee spake, Of them which thou gauest me, haue I not lost one. Then Simon Peter hauing a sword, drew it, and smote the high Priests seruant, and cut off his right eare. The seruants name was Malchus. Therefore saith Iesus vnto Peter, Put vp thy sworde into the sheath: shall I not drinke of the cup which my father hath giuen me? Then the companie, and the captaine, and the ministers of the Iewes tooke Iesus, and bound him, and ledde him away to Annas first, for he was father in lawe to Caiaphas, which was the high Priest the same yeere. Caiaphas was he that gaue counsell to the Iewes, that it was expedient that one man should die for the people. And Simon Peter followed Iesus, and so did another disciple: That disciple was knowen to the high Priest, and went in with Iesus vnto the palace of the high Priest. But Peter stoode at the doore without. Then went out that other Disciple (which was knowen to the high Priest) and spake to the Damosell that kept the doore, and brought in Peter. Then sayde the Damosel that kept the doore, vnto Peter, Art not thou also one of this mans Disciples? Hee sayde, I am not. The seruauntes and ministers stoode there, which had made a fire of coales, for it was colde, and they warmed themselues. Peter also stoode among them, and warmed himselfe. The high Priest then asked Iesus of his Disciples, and of his doctrine. Iesus answered him, I spake openly in the worlde, I euer taught in the Synagogue, and in the Temple, whither all the Iewes haue resorted, and in secrete haue I spoken nothing. Why askest thou mee? Aske them which heard mee,

what

What I sayde vnto them: Beholde, they can tell What I sayde. When he had thus spoken, one of the ministers which stoode by, smote Jesus on the face, saying, Answerest thou the high priest so? Jesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou me? And Annas sent him bounde vnto Caiaphas the high Priest. Simon Peter stoode and warmed him selfe. Then sayde they vnto him, Art not thou also one of his disciples? Hee denied it, and sayde, I am not. One of the seruants of the high Priest (his cousin Whose eare Peter smote off) sayde vnto him, Did not I see thee in the garden With him? Peter therefore denied againe, and immediatly the Cocke crewe. Then ledde they Jesus from Caiaphas, into the hall of iudgement: it Was in the morning, and they themselues Went not into the iudgement hall, least they should bee defiled, but that they might eate the Passeouer. Pilate then Went out to them, and sayde, What accusation bring you against this man? They answered and sayde vnto him, If he were not an euill doer, wee would not haue deliuered him vnto thee. Then sayde Pilate vnto them, Take yee him, and iudge him after your owne lawe. The Jewes therefore sayde vnto him, It is not lawfull for vs to put any man to death: that the Wordes of Jesus might be fulfilled which hee spake, signifying What death hee should die. Then Pilate entred into the iudgement hall againe, and called Jesus, and sayde vnto him, Art thou the King of the Jewes? Jesus answered, Sayest thou that of thy selfe, or did other tell it thee of me? Pilate answered, Am I a Jewe? Thine owne nation, and high Priestes haue deliuered thee vnto me: What hast thou done? Jesus answered, My kingdome is not of this Worlde. If my kingdome were of this Worlde, then Woulde my ministers surely fight, that I should not be deliuered to the Jewes: but nowe is my kingdome not from hence. Pilate therefore sayde vnto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. For this cause was I borne, and for this cause came I into the World, that I should beare Witnesse vnto the trueth: And all that are of the trueth, heare my voyce. Pilate sayde

vnto

vnto him, What thing is trueth? And when hee had sayde this, hee went out againe vnto the Jewes, and sayeth vnto them, I finde in him no cause at all. Yee haue a custome that I should deliuer you one loose at Easter: will ye that I loose vnto you the king of the Jewes? Then cryed they all againe, saying, Not him, but Barabbas: The same Barabbas was a murderer. Then Pilate tooke Jesus therefore, and scourged him: and the souldiers wound a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and sayde, Hayle King of the Jewes: and they smote him on the face. Pilate went foorth againe and sayde vnto them, Behold, I bring him foorth to you, that ye may know that I finde no fault in him. Then came Jesus forth, wearing a crowne of thorne, and a robe of purple. And he sayth vnto them, Behold the man. When the high Priestes therefore and the ministers sawe him, they cryed, Crucifie him, crucifie him. Pilate sayeth vnto them, Take yee him, and crucifie him, for I finde no cause in him. The Jewes answered him, Wee haue a lawe, and by our lawe hee ought to die, because hee made himselfe the Sonne of God. When Pilate heard that saying, hee was the more afrayde, and went againe into the iudgement hall, and sayd vnto Jesus, Whence art thou? But Jesus gaue him none answere. Then sayde Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Jesus answered, Thou couldest haue no power at all against mee, except it were giuen thee from aboue. Therefore he that deliuered me vnto thee, hath the more sinne. And from thencefoorth sought Pilate meanes to loose him. But the Jewes cryed, saying, If thou let him goe, thou art not Cesars friende: for whosoeuer maketh him selfe a King, is against Cesar. When Pilate hearde that saying, hee brought Jesus foorth, and sate downe to giue sentence, in a place that is called the pauement, but in the Hebrewe tongue, Gabbatha. It was the preparing day of Easter, about the sixt houre. And hee sayeth vnto the Jewes, Beholde your King. They cryed, saying, Away with him, away with him, crucifie him. Pilate sayeth

vnto

vnto them, Shall I crucifie your king? The high priestes answered, We haue no king but Cesar. Then deliuered hee him to them to bee crucified. And they tooke Jesus, and ledde him away. And he bare his crosse, and went forth into a place which is called the place of dead mens skuls, but in Hebrewe Golgotha, Where they crucified him, and two other with him, on either side one, and Jesus in the middest. And Pilate wrote a title, and put it vpon the Crosse. The writing was, Iesus of Nazareth, King of the Iewes. This title read many of the Jewes: for the place where Jesus was crucified was neere to the citie. And it was written in Hebrew, Greeke, and Latin. Then sayde the high priestes of the Jewes to Pilate, Write not king of the Jewes: but that he said, I am king of the Jewes. Pilate answered, What I haue written, that I haue written. Then the souldiers, when they had crucified Jesus, tooke his garments, and made foure partes, to euery souldier a part, and also his coate. The coate was without seame, wrought vpon throughout. They said therfore among them selues, Let vs not deuide it, but cast lottes for it, Who shall haue it, that the Scripture might bee fulfilled, saying, They haue parted my rayment among them, and for my coate did they cast lottes. And the souldiers did such things in deede. There stoode by the crosse of Jesus his mother, and his mothers sister, Marie the wife of Cleophas, and Marie Magdalene. When Jesus therefore sawe his mother, and the disciple whom hee loued, standing, he sayeth vnto his mother, Woman, beholde thy sonne. Then sayd he to the disciple, Beholde thy mother. And from that houre the disciple tooke her for his owne. After these things, Jesus knowing that all thinges were nowe performed, that the Scripture might be fulfilled, he sayeth, I thirst. So there stoode a vessell by, full of vineger: therefore they filled a sponge with vineger, and wounde it about with hysope, and put it to his mouth. Assoone as Jesus then receiued of the vineger, hee sayde, It is finished, and bowed his head, and gaue vp the ghost. The Jewes therefore, because it was the preparing of the Sabboth, that the bodies shoulde not remaine vpon the crosse on the Sabboth day (for that

Sabboth

On good Friday.

Sabboth day was an high day) beſought Pilate that their legs might be broken, and that they might bee taken downe. Then came the ſouldiers, and brake the legs of the firſt, and of the other which was crucified with him. But when they came to Jeſus, and ſawe that hee was dead alreadie they brake not his legges: but one of the ſouldiers with a ſpeare thruſt him into the ſide, and foorthwith there came out blood and water. And he that ſawe it bare recorde, and his record is true. And he knoweth that he ſayeth true, that ye might beleeue alſo. For theſe things were done, that the Scripture ſhould be fulfilled, Yee ſhall not breake a bone of him. And againe another Scripture ſayth, They ſhall looke vpon him whome they haue pearced. After this, Joſeph of Arimathea (which was a Diſciple of Jeſus, but ſecretly for feare of the Jewes) beſought Pilate that he might take downe the bodie of Jeſus. And Pilate gaue him licence. He came therefore and tooke the bodie of Jeſus. And there came alſo Nichodemus (which at the beginning came to Jeſus by night) & brought of myrrhe and aloes mingled together, about an hundreth pounde weight. Then tooke they the bodie of Jeſus, and wounde it in linnen clothes with the odours, as the maner of the Jewes is to burie. And in the place where hee was crucified there was a garden, and in the garden a newe ſepulchre, wherein was neuer man layde. There layde they Jeſus therefore, becauſe of the preparing of the Sabboth of the Jewes, for the ſepulchre was nigh at hand.

Eaſter Euen.

The Epiſtle.

IT is better (if the Wil of God be ſo) that ye ſuffer for well doing, then for euill doing: foraſmuch as Chriſt hath once ſuffered for ſinnes, the iuſt for the vniuſt, to bring vs to God, and was killed as perteining to the fleſh, but was quickned in the ſpirit. In which ſpirit he alſo

Easter Euen.

Went and preached to the spirites that were in prison, Which sometime had bene disobedient, When the long suffering of God was once looked for in ỹ dayes of Noe, While the Arke was a preparing: Wherein a fewe, that is to say, eight soules, were saued by the water, like as Baptisme also now saueth vs: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Iesus Christ, Which is on the right hand of God, and is gone into heauen, angels, powers, and might, subdued vnto him.

The Gospel.

Math 27. 57.

WHEN the euen was come, there came a riche man of Arimathea, named Joseph, which also was Jesus disciple. Hee went vnto Pilate, and begged the body of Iesus. Then Pilate commaunded the body to bee deliuered. And when Joseph had taken the bodie, he wrapped it in a cleane linen cloth, and layde it in his newe tombe, which he had hewen out euen in the rocke, and rolled a great stone to the dooze of the sepulchze, and departed. And there was Marie Magdalene, and the other Marie, sitting ouer against the sepulchze. The next day that followeth the day of preparing, the high Priestes and Pharisees came together vnto Pilate, saying, Sir, we remember that this deceiuer saide, While hee was yet aliue, After thzee dayes I will rise againe. Commaunde therefoze that the sepulchze be made sure, vntill the third day, least his Disciples come and steale him away, and say vnto the people, He is risen from the dead: and the last errour shal be wozse then the first. Pilate saide vnto them, yee haue a watche: goe your way, make it as sure as ye can. So they went, and made the sepulchze sure with the watchmen, and sealed the stone.

At

Easter day.

At Morning prayer, in steade of the Psalme, O come let vs, &c. these Anthemes shall be sung or said.

CHrist rising againe from the dead, now dyeth not. Death from henceforth hath no power vpon him. For in that he died, he died but once to put away sinne: but in that he liueth, he liueth vnto God. And so likewise, count your selues dead vnto sinne, but liuing vnto God in Christ Iesus our Lorde.

CHrist is risen againe, the first fruites of them that sleepe. For seeing that by man came death, by man also cõmeth the resurrection of the dead. For as by Adam all men dos die: so by Christ all men shall be restored to life.

The Collect.

ALmightie God, which through thy only begotten sonne Iesus Christ hast ouercome death, and opened vnto vs ẏ gate of euerlasting life, wee humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe we may bring ẏ same to good effect, through Iesus Christ our Lord, who liueth, &c.

The Epistle.

IF ye be risen againe with Christ, seeke those things which are aboue, where Christ sitteth on the right hand of God. Set your affectiõ on heauenly things, & not on earthly things. For ye are dead, & your life is hid with Christ in God. Whẽsoeuer Christ (which is our life) shal shew himselfe, then shal ye also appeare with him in glory. Mortifie therefore your earthly members, fornication, vncleannesse, vnnaturall lust, euill concupiscence, and couetousnesse, which is worshipping of idoles: for which things sake, the wrath of God vseth to come on the children of vnbeliefe, among whome ye walked sometime, when ye liued in them. Col. 3. 1.

Easter day.

The Gospel.

Ioh.20.1. THe first day of the Sabbothes came Marie Magdalene earely (when it was yet darke) vnto the sepulchre, and sawe the stone taken away from the graue. Then shee ranne, and came to Simon Peter, and to the other disciple whom Jesus loued, & saieth vnto them, They haue taken away the Lorde out of the graue, and we can not tell where they haue laide him. Peter therefore went forth, and that other disciple, and came vnto the sepulchre. They ranne both together, and that other disciple did outrunne Peter, and came first to the sepulchre. And when he had stouped downe, he sawe the linen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the sepulchre, and saw the the linen clothes lie, and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the sepulchre, and he saw, and beleeued: For as yet they knew not the Scripture, that he should rise againe from death. Then the disciples went away againe to their owne home.

Munday in Easter weeke.

The Collect.

ALmighty God, which through thy onely begotten sonne Jesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life: We humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe wee may bring the same to good effect, through Jesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

Act.10. 34. PEter opened his mouth, and said, Of a trueth I perceiue that there is no respect of persons with God: but in all people hee that feareth him, and worketh righteousnesse, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace

Munday in Easter weeke.

peace by Jesus Christ, which is Lord ouer all things. which preaching was published throughout all Iurie (and began in Galilee, after the baptisme which Iohn preached) howe God anoynted Jesus of Nazareth with the holy Ghost, and with power. Which Jesus went about, doing good, and healing all that were oppressed of the deuill, for God was with him. And we are witnesses of all things which he did in the lande of the Jewes, and at Hierusalem, whom they slewe and hanged on tree. Him God rayled vp the third day, and shewed him openly, not to all the people, but to vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he rose from death. And he commanded vs to preach vnto the people, and to testifie, that it is he which was ordeined of God to be the Iudge of the quicke and the dead. To him giue all the Prophets witnes, that through his name, whosoeuer beleeueth in him, shall receiue remission of sinnes.

The Gospel.

BEhold, two of the Disciples went that same day to a towne called Emaus, which was from Hierusalem about three score furlongs, and they talked together of all the things that had happened. And it chaunced, while they communed together and reasoned, Jesus himselfe drew neere, & went with them: But their eies were holden, that they should not know him. And he said vnto thē, What maner of communications are these that ye haue one to another as yee walke, & are sad? And the one of them (whose name was Cleophas) answered, and said vnto him, Art thou onely a stranger in Hierusalem, and hast not knowen the things which haue chaunced there in these dayes? He saide vnto them, What things? and they sayde vnto him, Of Jesus of Nazareth, which was a Prophet, mightie in deede and worde before God and all the people, and howe the hie Priestes and our rulers deliuered him

Munday in Easter weeke.

to be condemned to death, and haue crucified him: But wee trusted that it had bene hee which should haue redeemed Israel. And as touching all these things, to day is euen the third day that they were done. Yea, & certaine women also of our companie made vs astonied, which came earely vnto the sepulchre, and founde not his bodie, and came, saying that they had seene a vision of Angels, which sayde that hee was aliue. And certaine of them which were with vs, went to the sepulchre, & found it euen so as the women had saide, but him they saw not. And he said vnto them, O fooles, & slow of heart to beleeue all that the Prophets haue spoken. Ought not Christ to haue suffered these things, and to enter into his glorie? And he began at Moses, and all the Prophets, & interpreted vnto them in all Scriptures which were written of him. And they drewe nigh vnto the towne which they went vnto, & he made as though he would haue gone further, and they constrained him, saying, Abide with vs, for it draweth towards night, & the day is farre passed. And he went in, to tary with thē. And it came to passe, as he sate at meat with them, he tooke bread, and blessed it, and brake, & gaue to them. And their eyes were opened, and they knewe him: and hee vanished out of their sight. And they said betweene themselues, Did not our hearts burne within vs, while he talked with vs by the way, and opened to vs the Scriptures? And they rose vp ỹ same houre, and returned to Hierusalem, and founde the eleuen gathered together, and them that were with them, saying, The Lorde is risen in deede, and hath appeared vnto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

Tuesday in Easter weeke.

The Collect.

ALmightie Father, which hast giuen thine onely Sonne to dye for our sinnes, and to rise againe for our iustification: graunt vs so to put away the leauen of malice and wickednesse, that wee may alway

Tuesday in Easter weeke.

alway serue thee in pureneſſe of liuing and trueth, through Jesus Christ our Lorde.

The Epistle.

YEe men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is this worde of saluation sent. For the inhabiters of Hierusalem, and their rulers, because they knewe him not, nor yet the voyces of the Prophetes, which are read euery Sabboth day, they haue fulfilled them in condemning him. And When they found no cause of death in him, yet desired they Pilate to kill him. And When they had fulfilled al that Were Written of him, they tooke him downe from the tree, and put him in a sepulchre. But God rayſed him againe from death the thirde daye, and he Was seene many dayes of them Which went With him from Galilee to Hierusalem, Which are Witnesses vnto the people. And Wee declare vnto you, howe that the promise Which Was made vnto the fathers, God hath fulfilled vnto their children, euen vnto vs, in that he rayſed vp Jesus againe, euen as it is Written in the second Psalme, Thou art my sonne, this day haue I begotten thee. As concerning that he rayſed him vp from death, nowe no more to returne to corruption, he sayde on this wise, The holy promises made to Dauid, Will I giue faithfully vnto you. Wherefore he sayeth also in another place, Thou shalt not suffer thine holy one to see corruption. For Dauid (after that he had in his time fulfilled the will of God) fell on sleepe, and Was laide vnto his fathers, and sawe corruption: But he Whome God rayſed againe, saw no corruption. Be it knowen vnto you therefore (yee men and brethren) that through this man is preached vnto you forgiueneſſe of sinnes, and that by him all that beleeue, are iustified from all things, from Which ye could not be iustified by the Law of Moses. Beware therefore, lest that fall on you, Which is spoken of in the Prophetes, Beholde ye despisers, and Wonder, and perish ye: For I do a Worke in your days, Which ye shal not beleeue, though a man declare it vnto you.

Tuesday in Easter weeke.

The Gospel.

Luk.24. 36. IEsus stood in the middes of his disciples, and sayd vnto them, Peace be vnto you: It is I, feare not. But they were abashed & afraide, and supposed that they had seene a spirite. And he saide vnto them, Why are ye troubled, and why doe thoughtes arise in your hearts? Behold my hands & my feete, that it is euen I my selfe: handle me, and see: for a spirit hath no flesh and bones, as ye see me haue. And when hee had thus spoken, he shewed them his hands and his feete. And while they yet beleeued not for ioy, and wondred, he said vnto them, Haue yee heare any meate? And they offered him a piece of broyled fish, and of an honie combe. And hee tooke it and did eate before them. And he said vnto them, These are ỹ words which I spake vnto you, while I was yet with you: that all must needs be fulfilled which were written of me in the Law of Moses, and in the Prophets, and in the Psalmes. Then opened he their wits, that they might vnderstand the Scriptures, and said vnto them, Thus it is written, and thus it behoued Christ to suffer, and to rise againe from death the third day, and that repentance and remission of sinnes should bee preached in his name among all nations, and must beginne at Hierusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

ALmightie God, which &c. (As at the Communion on Easter day.)

The Epistle.

1.Ioh.5.4 ALl that is borne of God, ouercommeth the worlde. And this is the victorie that ouercommeth the worlde, euen our faith. Who is hee that ouercommeth the worlde, but he that beleeueth that Iesus is the sonne of God? This Iesus Christ is hee that came by water and blood: not by water onely, but by water and blood. And it

is

The first Sunday after Easter.

is the spirite that beareth witnesse, because the spirite is trueth. For there are three which beare record in heauen, the Father, the Word, & the holy Ghost, and these three are one. And there are three which beare record in earth, the spirite, and water, and blood, and these three are one. If we receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which he testified of his sonne. Hee that beleeueth on the sonne of God, hath the witnesse in himselfe: He that beleeueth not God, hath made him a lyar, because he beleeueth not the record that God gaue of his sonne. And this is the record, howe that God hath giuen vnto vs eternall life, and this life is in his sonne. Hee that hath the sonne, hath life, and he that hath not the Sonne of God, hath not life.

The Gospel.

THe same day at night, which was the first day of the Sabboths, whē the doores were shut (where the disciples were assembled together for feare of the Jewes) came Jesus and stoode in the middes, and said vnto them, Peace be vnto you. And when he had so said, he shewed vnto them his handes and his side. Then were the disciples glad when they sawe the Lord. Then sayd Jesus to them againe, Peace be vnto you. As my Father sent me, euen so send I you also. And when hee had said these words, he breathed on them, & said vnto them, Receiue ye the holy Ghost. Whosoeuers sinnes yee remit, they are remitted vnto them, & whosoeuers sinnes ye retaine, they are retained. Iohn 20. 19.

The second Sunday after Easter.

The Collect.

ALmightie God, which hast giuen thine only sonne to be vnto vs both a sacrifice for sinne, and also an ensample of godly life, giue vs the grace that wee may alwayes most thankefully receiue that his inestima-

ineſtimable benefite, and alſo daily endeuour our ſelues to folowe the bleſſed ſteps of his moſt holy life.

The Epiſtle.

1.Pet.2. 19. THis is thanke woꝛthie, if a man foꝛ conſcience toward God endure griefe, and ſuffer wꝛong vndeſerued. Foꝛ what pꝛaiſe is it, if when ye be buffeted foꝛ your faults, ye take it patiently: But and if when yee doe well, yee ſuffer wꝛong, and take it patiently, then is there thanke with God: foꝛ hereunto verily were yee called. Foꝛ Chꝛiſt alſo ſuffered foꝛ vs, leauing vs an example that yee ſhould follow his ſteps, which did no ſinne, neither was there guile found in his mouth. Which when he was reuiled, reuiled not againe: when he ſuffered, he thꝛeatned not, but committed the vengeance to him that iudgeth righteouſly. Which his owne ſelfe bare our ſinnes in his body on the tree, that we being deliuered from ſinne, ſhould liue vnto righteouſneſſe, by whoſe ſtripes ye were healed. Foꝛ ye were as ſheepe going aſtray, but are nowe turned vnto the ſhepheard and Biſhop of your ſoules.

The Goſpel.

Iohn 10. 11. CHꝛiſt ſayde to his Diſciples, I am the good ſhepheard. A good ſhepheard giueth his life foꝛ the ſheepe. An hired ſeruant, and he which is not the ſhepheard (neither the ſheepe are his owne) ſeeth the wolfe comming, and leaueth the ſheepe, and fleeth, and the wolfe catcheth and ſcattereth the ſheepe. The hired ſeruant fleeth, becauſe hee is an hired ſeruant, and careth not foꝛ the ſheepe. I am the good ſhepheard, and knowe my ſheepe, and am knowen of mine. As my father knoweth me, euen ſo knowe I alſo my father. And I giue my life foꝛ the ſheepe. And other ſheepe I haue, which are not of this folde: them alſo muſt I bꝛing, and they ſhall heare my voyce, and there ſhalbe one folde, and one ſhepheard.

The

The third Sunday after Easter.

The Collect.

ALmightie God, which shewest to all men that be in errour, the light of thy trueth, to the intent that they may returne into the way of righteousnesse: graunt vnto all them that be admitted into the fellowshippe of Christes religion, that they may eschewe those thinges that be contrary to their profession, and follow all such thinges as be agreeable to the same, through our Lord Jesus Christ.

The Epistle.

DEarely beloued, I beseech you as strangers and pilgrimes, abstaine from fleshly lustes, which fight against the soule, and see that yee haue honest conuersation among the Gentiles, that whereas they backebite you as euill doers, they may see your good workes, and praise God in the day of visitation. Submit your selues therefore euery man for the Lords sake, whether it bee vnto the king, as vnto the chiefe head, either vnto rulers, as vnto them that are sent of him for the punishment of euill doers, but for the laude of them that doe well. For so is the will of God, that with well doing ye may stop the mouthes of foolish and ignorant men, as free, and not as hauing the libertie for a cloke of maliciousnesse, but euen as the seruants of God. Honour all men: Loue brotherly fellowship: Feare God: Honour the King. 1.Pet.2. 11

The Gospel.

IEsus saide to his Disciples, After a while yee shall not see me, & againe, after a while ye shal see mee, for I goe to the Father. Then sayde some of his Disciples betwene themselues, what is this that he sayeth vnto vs, After a while yee shall not see mee, and againe, after a while ye shall see me, and that I go to the Father? They said therefore, what is this that hee sayeth, After a while? we can not tell what he saith. Jesus perceiued that they would Ioh.16.16

aske

The fourth Sunday after Easter.

aske him, and sayde vnto them, Do enquire of this betweene your selues, because I sayd, After a while ye shall not see me, and againe. After a While ye shall see me. Uerily, verily I say vnto you, Ye shal weepe & lament, but contrariwise the world shall reioyce. Ye shall sorowe, but your sorowe shall be turned to ioy. A woman when shee trauaileth hath sorowe, because her houre is come: But assoone as shee is deliuered of the childe, shee remembreth no more the anguish, for ioy that a man is borne into the world. And ye nowe therefore haue sorow: but I will see you againe, and your hearts shal reioyce, and your ioy shall no man take from you.

The fourth Sunday after Easter.

The Collect.

ALmightie God, which doest make the mindes of all faithfull men to be of one will, graunt vnto thy people, that they may loue the thing which thou cõmandest, and desire that which thou doest promise, that among the sundrie and manifolde changes of the worlde, our hearts may surely there be fixed, whereas true ioyes are to be found, through Christ our Lord.

The Epistle.

Iam. 1. 17. EVery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whom is no variablenesse, neither shadowe of change. Of his owne will begate he vs with the word of trueth, that wee shoulde bee the first fruites of his creatures. Wherefore deare brethren, let euery man be swift to heare, slowe to speake, slowe to wrath: For the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthinesse, and superfluitie of maliciousnesse, and receiue with meekenesse the word that is graffed in you, which is able to saue your soules.

The

The fourth Sunday after Easter.

The Gospel.

IEsus sayd vnto his disciples, Nowe I goe my way to him that sent mee, and none of you asketh me Whither I goe: but because I haue sayde such things vnto you, your hearts are full of sorowe. Neuertheless, I tell you the trueth, it is expedient for you that I goe away. For if I goe not away, that comforter will not come vnto you: But if I depart, I will sende him vnto you. And when he is come, he will rebuke the worlde of sinne, and of righteousnesse, and of iudgement. Of sinne, because they beleeue not on me. Of righteousnesse, because I goe to my Father, and ye shall see me no more. Of iudgement, because the prince of this worlde is iudged already. I haue yet many things to say vnto you, but ye can not beare them away nowe. Howbeit, when he is come (which is the spirit of trueth) hee will leade you into all trueth. He shall not speake of himselfe, but whatsoeuer he shal heare, that shall he speake, and he will shewe you things to come. He shall glorifie me: for he shall receiue of mine, and shall shewe vnto you. All things that the Father hath, are mine: therefore said I vnto you, that hee shall take of mine, and shewe vnto you. Ioh. 16. 5.

The fifth Sunday after Easter.

The Collect.

LOrd, from whom all good things doe come, grant vs thy humble seruants, that by thy holy inspiration, we may thinke those things that be good, and by thy merciful guiding, may perfourme the same, through our Lord Iesus Christ.

The Epistle.

SEe that ye be doers of the word, and not hearers onely, deceiuing your owne selues. For if any man heare the word, and declareth not the same by his woorkes, hee is like vnto a man beholding his bodily face in a Glasse: Iam. 1. 22.

For

The fifth Sunday after Easter.

For assoone as he hath looked on himselfe, he goeth his way, and forgetteth immediatly what his fashion was. But who so looketh in the perfect law of libertie, and continueth therein (if hee be not a forgetfull hearer, but a doer of the worke) the same shalbe happie in his deede. If any man among you seeme to bee deuout, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father, is this, to visite the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

The Gospel.

Iohn 16. 23.

VErily, verily I say vnto you, What soeuer yee aske the Father in my name, he will giue it you. Hitherto haue ye asked nothing in my name. Aske, and ye shal receiue, that your ioy may be full. These things haue I spoken vnto you by prouerbes. The time will come, when I shall no more speake vnto you by prouerbes, but I shal shew you plainly from my Father. At that day shall ye aske in my Name, and I say not vnto you that I will speake vnto my Father for you: for the Father himselfe loueth you, because ye haue loued me, and haue beleeued that I came out from God. I went out from the Father, and came into the world. Againe, I leaue the world, and goe to the Father. His disciples said vnto him, Lo, now thou talkest plainely, and speakest no Prouerbe. Nowe are we sure that thou knowest all things, and needest not that any man shoulde aske thee any question, therefore beleeue we that thou camest from God. Jesus answered them, Now ye doe beleeue: behold, the houre draweth nie, and is alreadie come, that ye shal be scattered euery man to his owne, and shall leaue me alone: And yet am I not alone, for the Father is with me. These wordes haue I spoken vnto you, that in me yee might haue peace, for in the worlde shall yee haue tribulation: But be of good cheere, I haue ouercome the world.

The

The Aſcenſion day.

The Collect.

GRaunt we beſeech thee Almightie God, that like as wee doe beleeue thy onely begotten ſonne our Lord to haue aſcended into the heauens: ſo we may alſo in heart and minde thither aſcend, and with him continually dwell.

The Epiſtle.

IN the former treatiſe (deare Theophilus) we haue ſpoken of all that Jeſus began to doe and teach, vntill the day in which hee was taken vp, after that hee through the holy Ghoſt had giuen commaundements vnto the Apoſtles, whom he had choſen, to whom alſo hee ſhewed himſelfe aliue after his paſſion (and that by many tokens) appearing vnto them fourtie dayes, and ſpeaking of the kingdome of God, and gather them together, and commanded them that they ſhould not depart from Hieruſalem, but to waite for the promiſe of the father, whereof (ſaith he) ye haue heard of me. For John truely baptized with water, but ye ſhall be baptized with the holy Ghoſt, after theſe fewe dayes. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore againe the kingdome to Iſrael? And hee ſayde vnto them, It is not for you to knowe the times and ſeaſons, which the Father hath put in his owne power. But ye ſhall receiue power after the holy Ghoſt is come vpon you: and ye ſhall be witneſſes vnto me, not onely in Hieruſalem, but alſo in all Iurie, and in Samaria, and euen vnto the worlds ende. And when hee had ſpoken theſe things, while they beheld, hee was taken vp on high, and a cloud receiued him vp out of their ſight. And while they looked ſtedfaſtly vp toward heauen as he went, behold, two men ſtoode by them in white apparell, which alſo ſayde, Ye men of Galilee, Why ſtand ye gaſing vp into heauen? This ſame Jeſus which is taken vp from you into heauen, ſhall ſo come, euen as ye haue ſeene him goe into heauen. Act. 1. 1.

The

The Aſcenſion day.

The Goſpel.

Mark. 16. 14. IEſus appeared vnto the eleuen as they ſate at meate, and caſt in their teeth their vnbeliefe and hardneſſe of heart, becauſe they beleeued not them which had ſeene that he was riſen againe from the dead. And he ſaid vnto them, Goe yee into all the worlde, and preach the Goſpell to all creatures: He that beleeueth and is baptized, ſhalbe ſaued: but he that beleeueth not, ſhall be damned. And theſe tokens ſhall followe them that beleeue. In my name they ſhall caſt out deuils, they ſhal ſpeake with new tongues, they ſhall driue away ſerpents, and if they drinke any deadly thing, it ſhall not hurt them: they ſhal lay their hands on the ſicke, and they ſhall recouer. So then when the Lorde had ſpoken vnto them, he was receiued into heauen, and is on the right hand of God. And they went forth, and preached euery where, the Lorde working with them, and confirming the worde with miracles following.

Sunday after Aſcenſion day.

The Collect.

O GOD, the King of glorie, which haſt exalted thine onely Sonne Jeſus Chriſt with great triumph vnto thy kingdome in heauen: We beſeech thee leaue vs not comfortleſſe, but ſend to vs thine holy Ghoſt to comfort vs, and exalt vs vnto the ſame place whither our Sauiour Chriſt is gone before, Who liueth and raigneth, &c.

The Epiſtle.

1. Pet. 4. 7. THe ende of all things is at hand. Be yee therefore ſober, and watch vnto prayer. But aboue all things haue feruent loue amonge your ſelues: For loue ſhall couer the multitude of ſinnes. Bee yee harberous one to another wout grudging. As euery man hath receiued the gift, euen ſo miniſter the ſame one to another, as good miniſters

Sunday after Aſcenſion day.

niſters of the manifold graces of God. If any man ſpeake, let him talke as the wordes of God. If any man miniſter, let him doe it, as of the habilitie which God miniſtreth to him, that God in al things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for euer and euer. Amen.

The Goſpel.

WHen the comforter is come, whom I will ſend vnto you from the father (euen the ſpirite of trueth, which proceedeth of the father) he ſhall teſtifie of mee, and yee ſhall beare witneſſe alſo, becauſe yee haue bene with mee from ỹ beginning. Theſe things haue I ſayde vnto you, becauſe ye ſhould not be offended. They ſhall excommunicate you, yea the time ſhal come, that whoſoeuer killeth you, will thinke that hee doeth God ſeruice. And ſuch things will they doe vnto you, becauſe they haue not knowen the Father, neither yet me. But theſe things haue I told you, that when the time is come, ye may remember then that I tolde you.

Whitſunday.

The Collect.

GOD which as vpon this day haſt taught the heartes of thy faithfull people, by the ſending to them the light of thy holy Spirite: Graunt vs by the ſame Spirite to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merites of Chriſt Jeſu our Sauiour, who liueth & raigneth with thee, in the vnitie of the ſame Spirite, one GOD, world without end. Amen.

Whitſunday.

The Epiſtle.

Acts 2.1. WHen the fiftie dayes were come to an end, they were all with one accord together in one place, and ſuddenly there came a ſounde from heauen, as it had bene the comming of a mightie winde, and it filled all the houſe where they ſate. And there appeared vnto them clouen tongues, like as they had bene of fire, and it ſate vpon eth one of them, and they were all filled with the holy Ghoſt, and began to ſpeake with other tongues, euen as the ſame ſpirite gaue them vtterance. Then were dwelling at Hieruſalem Iewes, deuout men, out of euery nation of them that are vnder heauen. When this was noyſed about, the multitude came together, and were aſtonied, becauſe that euery man heard them ſpeake with his owne language. They wondered all, and marueiled, ſaying among themſelues, Behold, are not all theſe which ſpeake, of Galilee? And how heare wee euery man his owne tongue wherein wee were borne? Parthians, and Medes, and Elamites, and the inhabiters of Meſopotamia, and of Iurie, and of Cappadocia, of Pontus and Aſia, Phrygia, and Pamphylia, of Egypt, & of the partes of Libya, which is beſide Cyrene, and ſtrangers of Rome, Iewes and Proſelites, Greekes and Arabians, wee haue heard them ſpeake in our owne tongues the great workes of God.

The Goſpel.

Iohn 14. 15. IEſus ſayde vnto his diſciples, If ye loue mee, keepe my commaundements, and I will pray the father, and hee ſhall giue you another comforter, that hee may abide with you for euer, euen the ſpirit of trueth, whom the world can not receiue, becauſe the world ſeeth him not, neither knoweth him: But yee know him, for hee dwelleth with you, and ſhall bee in you. I will not leaue you comfortleſſe, but will come to you. Yet a little while, and the worlde ſeeth me no more, but ye ſee me: For I liue, and yee ſhall liue. That day ſhall ye know, that I am in my father, and you in me, and I in you. He that hath my commaundements & keepeth

peth them, the ſame is he that loueth me. And he that loueth me, ſhal be loued of my Father, and I wil loue him, and will ſhew mine owne ſelfe vnto him. Iudas ſaieth vnto him (not Iudas Iſcariot) Lorde, what is done that thou wilt ſhewe thy ſelfe vnto vs, and not vnto the worlde? Ieſus anſwered, and ſayd vnto him, If a man loue me, hee will keepe my ſayings, and my Father will loue him, and wee will come vnto him, and dwel with him. He that loueth me not, keepeth not my ſayings. And the worde which ye heare, is not mine, but the fathers which ſent me. Theſe things haue I ſpoken vnto you, being yet preſent with you: but the comforter, which is the holy Ghoſt, whom my Father wil ſend in my name, hee ſhal teach you al things, and bring all things to your remembrance, whatſoeuer I haue ſayde vnto you. Peace I leaue with you, my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your hearts bee grieued, neyther feare. Ye haue heard how I ſaid vnto you, I goe and come againe vnto you. If ye loued me, ye would verily reioyce, becauſe I ſaid, I goe vnto the father: For the father is greater then I. And nowe haue I ſhewed you before it come, that when it is come to paſſe, yee might beleeue. Hereafter will I not talke many wordes vnto you: for the prince of this world commeth, and hath nought in mee, but that the worlde may know that I loue the father. And as the father gaue me commandement, euen ſo doe I.

Munday in Whitſun weeke.

The Collect.

GOD which as vpon this day haſt taught the heartes of thy faithfull, &c. As vpon Whitſunday.

The Epiſtle.

THen Peter opened his mouth, and ſayde, Of a trueth I perceiue that there is no reſpect of perſons with God: but in all people, hee that feareth him, and worketh righteouſneſſe, is accepted with him. Yee knowe the preaching that GOD ſent vnto the children of Iſrael, Acts 10. 34.

preaching peace by Jesus Christ, which is Lorde ouer all things. Which preaching was published throughout all Iurie, (and began in Galilee, after the baptisme which Iohn preached) how God anoynted Jesus of Nazareth with the holy Ghost, & with power. Which Jesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And wee are witnesses of all things which hee did in the land of the Jewes, and at Hierusalem: whom they slewe and hanged on a tree: him God rayled vp the third day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he arose from death. And he commanded vs to preach vnto the people, and to testifie that it is hee which was ordeined of God to bee the iudge of quicke and dead. To him giue all the Prophets witnesse, that through his name, Whosoeuer beleeueth in him, shall receiue remission of sinnes. While Peter yet spake these words, the holy Ghost fell on all them which heard the preaching. And they of the circumcision, which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was shedde out the gift of the holy Ghost. For they heard them speake with tongues, and magnifie God. Thē answered Peter, Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost as wel as we? And he commanded them to be baptized in the name of the Lord. Then praied they him to tary a few daies.

The Gospel.

Ioh. 3, 16.

SO God loued the world, that he gaue his only begotten sonne, that Whosoeuer beleeueth in him, should not perish, but haue euerlasting life. For God sent not his sonne into the world to condemne the worlde, but that the world through him might be saued. Hee that beleeueth on him, is not condemned. But he that beleeueth not, is condemned alreadie, because hee hath not beleeued in the name of the onely begotten sonne of God.

And

Tuesday in Whitsun weeke.

And this is the condemnation, that light is come into the world, and men loued darkenesse more then light, because their deedes were euill. For euery one that euill doeth, hateth the light, neither commeth to the light, least his deedes should be reproued. But he that doeth the trueth, commeth to the light, that his deedes may be knowne, howe that they are wrought in God.

Tuesday in Whitsun weeke.

The Collect.

GOD which as vpon this day hast taught the hearts of thy faythfull people, &c. As vpon Whitsunday.

The Epistle.

When the Apostles which were at Hierusalem, heard say that Samaria had receyued the word of God, they sent vnto them Peter and John: which when they were come downe, prayed for them, that they might receiue the holy Ghost. For as yet he was come on none of them, but they were baptized onely in the name of Christ Jesu. Then layd they their handes on them, and they receiued the holy Ghost. Act. 8. 14.

The Gospel.

Verily, verily I say vnto you, hee that entreth not in by the doore into the sheepefold, but climeth vp some other way, ỹ same is a thiefe & a murderer. But he that entreth in by the doore, is the shepheard of the sheepe: To him the porter openeth, & the sheepe heare his voyce, and he calleth his owne sheepe by name, & leadeth them out. And when he hath sent forth his owne sheepe, he goeth before thẽ & the sheepe follow him, for they know his voyce. A stranger John 10. 1

will they not followe, but will flee from him: for they knowe not the voyce of strangers. This prouerbe spake Jesus vnto them, but they vnderstood not what things they were which he spake vnto them. Then sayd Jesus vnto them again, Verily, verily I say vnto you, I am the doore of the sheepe. All (euen as many as came before mee) are thieues and murderers, but the sheepe did not heare them. I am the doore, by me if any enter in, he shal be safe, and shall goe in and out, and finde pasture. A thiefe commeth not but for to steale, kill, and destroy. I am come that they might haue life, and that they might haue it more abundantly.

Trinitie Sunday.

The Collect.

ALmightie and euerlasting God, which hast giueu vnto vs thy seruants grace, by the confession of a true faith, to acknowledge the glorie of the eternal Trinitie, and in the power of the diuine Maiestie, to worshippe the Unitie: Wee beseech thee that through the stedfastnes of this faith, We may euermore be defended from all aduersitie, Which liuest and raignest one God, World without ende, Amen.

The Epistle.

Apoc, 4. 1 AFter this I looked, and behold, a doore was open in heauen, and the first voyce which I heard, was as it were of a trumpet, talking with me, which said, Come vp hither, and I will shewe thee things which must bee fulfilled hereafter. And immediatly I was in the spirite, and beholde, a seate was set in heauen, and one sate on the seate. And hee that sate, was to looke vpon like vnto a Jasper stone, and a Sardine stone. And there was a raineboWe about the seate, in sight like vnto an Emerald. And about the seate were foure and tWentie seates, and vpon the seates xxiiii. Elders sitting, clothed in White raiment, and had on ther heads croWnes of gold. And out of the seate proceeded lightnings, and thunderings, and voyces. And there

Were

were seuen lampes of fire burning before the seate, which are the seuen spirits of God. And before the seate there was a sea of glasse like vnto Chrystall, and in the middes of the seate, and round about the seate, were foure beastes, full of eyes before and behinde. And the first beast was like a Lyon, and the second beast like a Calfe, & the thirde beast had a face as a man, and the fourth beast was like a flying Eagle. And the foure beastes had eche of them sixe winges about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, Holy, holy Lorde God almightie, which was, and is, and is to come. And when those beastes gaue glorie, and honour, and thankes to him that sate on the seate (which liueth for euer and euer) the foure and twentie Elders fell downe before him that sate on the throne, & worshipped him that liueth for euer, and cast their crowns before the throne, saying, Thou art worthie, O Lorde (our God) to receyue glorie, and honour, and power, for thou hast created all things, and for thy wils sake they are, and were created.

The Gospel.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Iewes. The same came to Iesus by night, and sayde vnto him, Rabbi, we knowe that thou art a teacher come from God, for no man could doe such miracles as thou doest, except God were with him. Iesus answered, and sayd vnto him, Uerily, verily I say vnto thee, Except a man bee borne from aboue, hee can not see the kingdome of God. Nicodemus sayde vnto him, Howe can a man be borne when hee is olde? Can he enter into his mothers wombe, and be borne againe? Iesus answered, Uerilie verilie I say vnto thee Except a man be borne of water and of the spirite, hee can not enter into the kingdome of God. That which is borne of the Iohn 3. 1.

 flesh,

flesh, is flesh: and that which is borne of the spirite, is spirite. Marueile not thou that I sayd vnto thee, Ye must be borne from aboue. The winde bloweth where it lusteth, and thou hearest the sounde thereof, but thou canst not tell whence it commeth, nor whither it goeth: So is euery one that is borne of the spirite. Nicodemus answered, and said vnto him, How can these things be? Iesus answered and sayd vnto him, Art thou a master in Israel, and knowest not these thinges? Verily, verily I say vnto thee, We speake that we knowe, and testifie that we haue seene, & ye receiue not our witnesse. If I haue told you earthly things, and ye beleeue not, howe shall yee beleeue if I tell you of heauenly things? And no man ascendeth vp to heauen, but he that came downe from heauen, euen the sonne of man which is in heauen. And as Moses lift vp the serpent in the wildernesse, euen so must the sonne of man be lift vp, that whosoeuer beleeueth in him, perish not, but haue euerlasting life.

The first Sunday after Trinitie.

The Collect.

GOD, the strength of all them that trust in thee, mercifully accept our prayers: And because the weakenesse of our mortall nature can doe no good thing without thee, graunt vs the helpe of thy grace, that in keeping of thy commandements we may please thee both in will and deede, through Iesus Christ our Lord.

The Epistle,

1.Ioh.4.7. DEarly beloued, let vs loue one another, for loue commeth of God, and euery one that loueth, is borne of God and knoweth God. Hee that loueth not, knoweth not God: For God is loue. In this appeareth the loue of God to vswarde, because that God sent his onely begotten sonne into the worlde, that wee might liue through him. Herein is loue, not that Wee loued God, but that hee loued vs, and sent his sonne to be the agreement for our sinnes.

Dearely

The first Sunday after Trinitie.

Dearely beloued, if God so loued vs, wee ought also one to loue another. No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby knowe wee that we dwell in him, and hee in vs, because hee hath giuen vs of his Spirit. And wee haue seene, and doe testifie, that the father sent the sonne to bee the Sauiour of the world. Whosoeuer confesseth that Iesus is the sonne of God, in him dwelleth God, and hee in God. And we haue knowen and beleeued the loue that God hath to vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that we should trust in the day of iudgement: For as he is, euen so are we in this world. There is no feare in loue, but perfect loue casteth out feare, for feare hath painefulnesse. Hee that feareth, is not perfect in loue. Wee loue him, for he loued vs first. If a man say, I loue God, and yet hate his brother, he is a lyar. For how can he that loueth not his brother whom he hath seene, loue God whom he hath not seene? And this commandement haue wee of him, that hee which loueth God, should loue his brother also.

The Gospel.

THere was a certaine riche man, Lu. 16.19
which was clothed in purple and fine white, and fared deliciously euery day. And there was a certaine begger named Lazarus, which lay at his gate full of sores, desiring to be refreshed with the crumbes which fell from the rich mans boord, and no man gaue vnto him: The dogges came also and licked his sores. And it fortuned that the begger died, and was carried by the Angels into Abrahams bosome. The rich man also died, and was buried. And being in hell in torments, hee lift vp his eyes, and sawe Abraham a farre off, and Lazarus in his bosome, and hee cryed, and sayde, Father Abraham, haue mercie on mee, and sende

The ij. Sunday after Trinitie.

sende Lazarus, that he may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham sayde, Sonne, remember that thou in thy life time receiuedst thy pleasure, and contrariwise Lazarus receiued paine: but now he is comforted, & thou art punished. Beyond all this, betweene vs and you there is a great space set, so that they which would go from hence to you, can not, neither may come from thence to vs. Then he said, I pray thee therefore father, sende him to my fathers house (for I haue fiue brethren) for to warne them, lest they come also into this place of torment. Abraham said vnto him, They haue Moses and the Prophets, let them heare them. And he saide, Nay father Abraham, but if one come vnto them from the dead, they will repent. He said vnto him, If they heare not Moses and the Prophets, neither will they beleeue though one arose from death againe.

The ij. Sunday after Trinitie.

The Collect.



GOd make vs to haue a perpetuall feare and loue of thy holy name, for thou neuer failest to helpe and gouerne them whom thou doest bring vp in thy stedfast loue. Graunt this, &c.

The Epistle.

1. Iohn 3. 13.

MArueile not, my brethren, though the worlde hate you. Wee knowe that wee are translated from death vnto life, because we loue the brethren. Hee that loueth not his brother, abideth in death. Whosoeuer hateth his brother, is a manslear. And yee knowe that no manslear hath eternall life abiding in him. Hereby perceiue we loue, because he gaue his life for vs, and wee ought to giue our liues for the brethren. But who so hath this worlds good, and seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him? My babes, let vs not loue in word, neither in tongue: but in deede and in veritie.

Hereby

hereby we know that we are of the veritie, and can qu'et our hearts before him. For if our heart condemne vs, God is greater then our heart, and knoweth all things. Dearely beloued, if our heart condemne vs not, then haue we trust to Godward, and whatsoeuer we aske, we receiue of him, because wee keepe his commandements, and doe those things which are pleasant in his sight. And this is his commandement, that we beleeue on the name of his sonne Jesus Christ, and loue one another, as he gaue commaundement. And he that keepeth his commandements, dwelleth in him, and he in him: and hereby we knowe that he abideth in vs, euen by the spirit which he hath giuen vs.

The Gospel.

A Certaine man ordeined a great supper, and bade many, and sent his seruant at supper time, to say to them that were bidden, Come, for all things are nowe ready. And they all at once beganne to make excuse. The first sayd vnto him, I haue bought a farme, and I must needes goe and see it, I pray thee haue mee excused. And another saide, I haue bought fiue yoke of oxen, and I goe to proue them, I pray thee haue me excused. And another said, I haue married a wife, and therfore I can not come. And the seruant returned, and brought his master word againe thereof. Then was the good man of the house displeased, and sayde to his seruant, Goe out quickely into the streets and quarters of the citie, and bring in hither the poore, and feeble, and the halte, and blinde. And the seruant sayde, Lord, it is done as thou hast commanded, and yet there is roome. And the Lord sayd vnto the seruant, Goe out into the high wayes and hedges, and compell them to come in, that my house may be filled. For I say vnto you, that none of these men which were bidden, shall taste of my supper. Luke 14.16.

The

The iij. Sunday after Trinitie.

The Collect.

LOrd, we beseech thee mercifully to heare vs, and vnto whome thou hast giuen an hearty desire to pray, graunt that by thy mightie ayde, we may be defended, through Iesus Christ our Lord.

The Epistle.

1. Pet. 5. 5. SUbmit your selues euery man one to another, knitte your selues together in lowlines of minde: For God resisteth the proude, & giueth grace to the humble. Submit your selues therefore vnder the mightie hand of God, that he may exalt you whē the time is come. Cast all your care vpon him, for he careth for you. Be sober, and Watch, for your aduersarie the deuill, as a roaring Lyon, walketh about, seeking whom he may deuoure: Whom resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in ỹ world. But the God of all grace, which hath called vs vnto his eternall glorie by Christ Iesu, shall his owne selfe (after that yee haue suffred a litle affliction) make you perfect, setle, strength, & stablish you. To him be glorie and dominion for euer and euer, Amen.

The Gospel.

Luk. 15. 1. THen resorted vnto him all the Publicans and sinners for to heare him. And the Pharises and Scribes murmured, saying, Hee receiueth sinners, and eateth with them. But he put forth this parable vnto thē, saying, What man among you, hauing an hundreth sheepe (if he lose one of them) doth not leaue ninetie and nine in the wildernesse, and goeth after that which is lost, vntill hee finde it: And when hee hath founde it, hee layeth it on his shoulders with ioye: and assoone as hee commeth home,

The iiij. Sunday after Trinitie.

home, he calleth together his louers and neighbours, saying vnto them, Reioyce with mee, for I haue found my sheepe which was lost. I say vnto you, that likewise ioy shall be in heauen ouer one sinner that repenteth, more then ouer nine-tie and nine iust persons, which neede no repentance. Either what woman, hauing ten groates (if she lose one) doeth not light a candle, and sweepe the house, and seeke diligently till she find it? and when she hath found it, she calleth her louers and her neighbours together, saying, Reioyce with me, for I haue founde the groate which I lost. Likewise I say vnto you, shall there bee ioye in the presence of the Angels of God, ouer one sinner that repenteth.

The iiij. Sunday after Trinitie.

The Collect.

GOd the protectour of all that trust in thee, without whom nothing is strong, nothing is holy: encrease and multiplie vpon vs thy mercie, that thou being our ruler & guide, we may so passe through things temporall, that we finally lose not the things eternall: Grant this heauenly father, for Iesus Christes sake our Lord.

The Epistle.

I Suppose that the afflictions of this life, are not worthie of the glory which shalbe shewed vpon vs. For the feruent desire of the creature abideth looking when the sonnes of God shall appeare, because the creature is subdued to vanitie against the will thereof, but for his will which hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God. For we know that euery creature groneth with vs also, and trauaileth in paine, euen vnto this time: not onely it, but we also which haue the first fruits of ỹ spirit, mourne in our selues also, & wait for ỹ adoption of the children of God, euen ỹ deliuerance of our bodies. Rom.8,8.

The

The iiij. Sunday after Trinitie.

The Gospel.

Luk. 6, 36 BE yee mercifull, as your Father also is mercifull. Iudge not, and ye shall not be iudged. Condemne not, and yee shall not be condemned. Forgiue, and yee shall be forgiuen. Giue, and it shall bee giuen vnto you, good measure, and prest downe, and shaken together, and running ouer, shall men giue into your bosomes. For with the same measure that ye mete withall, shall other men mete to you againe. And he put foorth a similitude vnto them, Can the blinde leade the blinde? Doe they not both fall into the ditch? The disciple is not aboue his master. Euery man shall be perfect, euen as his master is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thine owne eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, When thou seest not the beame that is in thine owne eye? First, thou hypocrite, cast out the beame out of thine own eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

The fift Sunday after Trinitie.

The Collect.

GRaunt Lorde, Wee beseech thee, that the course of this world may bee so peaceably ordered by thy gouernance, that thy Congregation may ioyfully serue thee in all godly quietnesse, through Iesus Christ our Lord.

The Epistle.

1, Pet. 3. 8. BE you all of one minde, and of one heart, loue as brethren, be pitifull, be courteous, (meeke) not rendring euill for euill, or rebuke for rebuke: but contrariwise blesse, knowing that ye are thereunto called, euen that yee shoulde bee heires of the blessing. For hee that doeth long after life, and loueth to see good dayes, let him refraine his

his tongue from euill, and his lips that they speake no guile. Let him eschewe euill, and doe good, let him seeke peace and ensue it. For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers. Againe, the face of the Lord is ouer them that doe euill. Moreouer, Who is hee that will harme you, if yee followe that which is good? yea, happie are yee if any trouble happen vnto you for righteousnesse sake. Bee not yee afraide for any terrour of them, neither bee yee troubled: but sanctifie the Lord God in your hearts.

The Gospel.

IT came to passe, that (when the people preassed vpon him to heare the word of God) he stoode by the lake of Genezareth, and sawe two shipps stand by the lake side, but the fishermen were gone out of them, and were washing their nets. And hee entred into one of the shippes (which perteined to Simon) and prayed him that hee would thrust out a little from the land. And he sate downe, and taught the people out of the shippe. When he had left speaking, hee sayd vnto Simon, Launch out into the deepe, and let slip your nettes to make a draught. And Simon answered and saide vnto him, Master, we haue laboured all night, and haue taken nothing: Neuertheless, at thy commandement I will loose foorth the net. And when they had so done, they enclosed a great multitude of fishes. But their net brake, and they beckened to their fellowes (which were in the other shippe) that they should come and helpe them. And they came, and filled both shippes, that they sunke againe. When Simon Peter sawe this, hee fell downe at Jesus knees, saying, Lord, goe from me, for I am a sinfull man. For hee was astonied, and all that were with him, at the draught of fishes which they had taken: and so was also Luk. 5. 1.

The ſixt Sunday after Trinitie.

alſo James and John the ſonnes of Zebedee, which were partners with Simon. And Jeſus ſaide vnto Simon, Feare not, from henceforth thou ſhalt catch men. And they brought the ſhippes to land, and forſooke all, and followed him.

The ſixt Sunday after Trinitie.

The Collect.

GOd which haſt prepared to them that loue thee, ſuch good things as paſſe al mans vnderſtanding: powre into our hearts ſuch loue toward thee, that we louing thee in all things, may obtaine thy promiſes, which exceede all that wee can deſire, through Jeſus Chriſt our Lord.

The Epiſtle.

Rom. 6. 3.

KNow ye not, that all we which are baptized in Jeſus Chriſt, are baptized to die with him? We are buried then with him by baptiſme for to die, that likewiſe as Chriſt was raiſed from death by the glory of the Father, euen ſo we alſo ſhould walke in a newe life. For if wee be graft in death like vnto him, euen ſo ſhal we be partakers of the holy reſurrection: knowing this, that our olde man is crucified with him alſo, that the body of ſinne might vtterly be deſtroyed, that henceforth we ſhould not be ſeruants vnto ſinne. For he that is dead, is iuſtified from ſinne. Wherefore, if we be dead with Chriſt, we beleeue that we ſhal alſo liue with him: Knowing that Chriſt being raiſed from death, dieth no more, death hath no more power ouer him. For as touching that hee died, hee died concerning ſinne once: and as touching that he liueth, he liueth vnto God. Likewiſe conſider yee alſo, that yee are dead as touching ſinne, but are aliue vnto God, through Jeſus Chriſt our Lord.

The

The vij. Sunday after Trinitie.

The Gospel.

IEsus saide vnto his Disciples, Except your righteousnes exceede the righteousnes of the Scribes and Pharisees, ye cannot enter into the kingdome of heauen. Ye haue heard that it was said vnto them of old time, Thou shalt not kill: Whosoeuer killeth, shal be in daunger of iudgement. But I say vnto you, that whosoeuer is angrie with his brother (vnaduisedly) shalbe in danger of iudgemēt. And whosoeuer saith vnto his brother, Racha, shalbe in danger of a Counsaile. But whosoeuer saith, Thou foole, shal be in danger of hell fire. Therefore, if thou offerest thy gift at the altar, and there remembrest that thy brother hath ought against thee, leaue there thine offering before the altar, and go thy way first, and be reconciled to thy brother, and then come and offer thy gift. Agree with thine aduersarie quickly, whiles thou art in the way with him, lest at any time the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou be cast into prison. Verily I say vnto thee, thou shalt not come out thence, till thou hast payde the vttermost farthing. Mat. 5. 20

The vij. Sunday after Trinitie.

The Collect.

LOrde of all power and might, which art the authour and giuer of all good thinges, graffe in our hearts the loue of thy Name, increase in vs true religion, nourish vs with all goodnesse, and of thy great mercie keepe vs in the same, through Jesus Christ our Lord.

The Epistle.

I Speake grosly, because of the infirmitie of your flesh. As ye haue giuen your members seruants to vncleanesse, & to iniquitie (from one iniquitie to another) euen so now giue ouer your members seruants vnto righteousnesse, that ye may be sanctified. For when ye Ro. 6. 19.

The vij. Sunday after Trinitie.

were ſeruants of ſinne, ye were voide of righteouſnes. What fruite had ye then in thoſe things whereof ye are nowe aſhamed? For the ende of thoſe things is death. But nowe are ye deliuered from ſinne, and made the ſeruants of God, and haue your fruite to be ſanctified, and the ende euerlaſting life: for the reward of ſinne is death, but eternall life is the gift of God, through Jeſus Chriſt our Lord.

The Goſpel.

Mark. 8. 1.



IN thoſe dayes, when there was a very great companie, and had nothing to eate, Jeſus called his diſciples vnto him, and ſaide vnto them I haue compaſſion on the people, becauſe they haue bene nowe with me three dayes, and haue nothing to eate, and if I ſend them away faſting to their owne houſes, they ſhal faint by the way: for diuers of them came frō farre. And his Diſciples anſwered him, Where ſhould a man haue bread here in the wilderneſſe, to ſatisfie theſe? And he aſked them, how many loaues haue ye? They ſaid, Seuen. And he commaunded the people to ſit downe on the ground. And he tooke the ſeuen loaues, and when he had giuen thankes, he brake and gaue to his Diſciples to ſet before them: and they did ſet them before the people. And they had a fewe ſmal fiſhes: and when he had bleſſed, he commanded them alſo to be ſet before them. And they did eate, & were ſufficed. And they tooke vp of the broken meate that was left, ſeuen baſkets full. And they that did eate, were about foure thouſand. And he ſent them away.

The viij. Sunday after Trinitie.

The Collect.

GOd whoſe prouidence is neuer deceiued, we humbly beſeech thee, that thou wilt put away from vs all hurtfull things, and giue thoſe things which be profitable for vs, through Jeſus Chriſt our Lord.

The

The viij Sunday after Trinitie.

The Epiſtle.

BRethren, we are detters, not to the flesh, to liue after the flesh: For if ye liue after the flesh, ye shall die. But if ye, through the spirite, doe mortifie the deeds of the body, ye shall liue. For as many as are led by the spirite of God, they are the sonnes of God. For ye haue not receiued the spirit of bondage to feare any more: but ye haue receiued the spirit of adoption, whereby ye cry Abba, father. The same spirit certifieth our spirite, that we are the sonnes of God. If we be sonnes, then are we also heires, the heires (I meane) of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified together with him. Rom. 8. 12.

The Gospel.

BEware of false prophets, which come to you in sheepes clothing, but inwardly they are rauening Woolues: yee shall knowe them by their fruites. Doe men gather grapes of thornes? Or figges of thistles? Euen so, euery good tree bringeth foorth good fruites: but a corrupt tree bringeth forth euill fruites. A good tree can not bring forth bad fruites, neither can a bad tree bring foorth good fruites. Euery tree that bringeth not foorth good fruite, is hewen downe, and cast into the fire. Wherefore, by their fruites ye shall knowe them. Not euery one that sayth vnto me, Lord, Lord, shal enter into the kingdome of heauen: but he that doeth the will of my father which is in heauen, hee shall enter into the kingdome of heauen. Mat. 7. 15.

The ix. Sunday after trinitie.

The Collect.

GRaunt to vs Lorde, We beseech thee, the spirite to thinke and doe alwayes such things as bee rightfull, that we which cannot be without thee, may by thee be able to liue according to thy wil, through Iesus Christ our Lord.

The ix. Sunday after trinitie.

The Epistle.

1. Cor. 10. 1. BRethren, I would not that yee should bee ignorant, howe that our fathers were all vnder the cloude, and all passed through the sea, and were all baptized vnder Moses in the cloude, and in the Sea, and did all eate of one spirituall meate, and did all drinke of one spirituall drinke: and they dranke of the spirituall rocke that followed them, which rocke was Christ. But in many of them had God no delight: for they were ouerthrowen in the wildernesse. These are ensamples to vs, that we should not lust after euill things, as they lusted: and that yee should not be worshippers of Images, as were some of them, according as it is written: The people sate downe to eate and drinke, and rose vp to play. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fel in one day three and twentie thousand. Neither let vs tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmure ye, as some of them murmured, and were destroyed of the destroyer. All these thinges happened vnto them for ensamples: but are written to put vs in remembrance, whom the endes of the world are come vpon. Wherefore let him that thinketh he standeth, take heede lest hee fall. There hath none other tentation taken you, but such as followeth the nature of man. But God is faithfull, which shall not suffer you to be tempted aboue your strength, but shall in the middest of temptation make a way, that ye may be able to beare it.

The Gospel.

Luk 16. 1. IEsus sayde vnto his Disciples, There was a certaine rich man which had a stewarde, and the same was accused vnto him that hee had wasted his goods. And hee called him, and sayde vnto him, How is it that I heare this of thee? Giue accomptes of thy Stewardship, for thou mayest be no longer Steward. The Steward sayde within him selfe, What shall I doe? for my master taketh away from me the Stewardship. I can not dig, and to beg I am

The x. Sunday after Trinitie.

am ashamed. I wote what to doe, that when I am put out of the Stewardship, they may receiue me into their houses. So when he had called all his masters detters together, he said vnto the first, Howe much owest thou vnto my master? And he saide, An hundreth tunnes of oyle. And he saide vnto him, Take thy bill, and sitte downe quickly, and write fiftie. Then saide he to another, Howe much owest thou? And hee saide, An hundreth quarters of wheate. Hee saide vnto him, Take thy bill, and write foure score. And the Lord commended the vniust Steward, because he had done wisely. For the children of this worlde, are in their nation wiser then the children of light. And I say vnto you, make you friendes of the vnrighteous Mammon, that when ye shall haue neede, they may receiue you into euerlasting habitations.

The x. Sunday after Trinitie.

The Collect.

LEt thy mercifull eares, O Lorde, be open to the prayers of thy humble seruants: And that they may obteine their petitions, make them to aske such thinges as shall please thee, through Jesus Christ our Lorde.

The Epistle.

OVncerning spirituall things, brethren, I would not haue you ignorãt. Ye know that ye were Gentiles, and went your wayes vnto dumme images, euen as ye were led. Wherefore I declare vnto you, that no man speaking by the spirite of God, defieth Jesus. Also no man can say that Jesus is the Lorde, but by the holy Ghost. There are diuersities of gifts, yet but one spirit. And there are differences of administrations, and yet but one Lorde. And there are diuers maners of operations, and yet but one God, which worketh all in all. The gift of the spirit is giuen to euery man to edifie withall. For to one is giuen, through the spirite, the vtterance of wisedome, to another is giuen the vtterance of knowledge 1. Cor. 12. 1.

The x. Sunday after Trinitie.

by the same spirite, to another is giuen faith by the same spirite, to another the gift of healing by the same spirite, to another power to doe miracles, to another to prophecie, to another iudgemẽt to discerne spirites, to an other diuers tongues, to another the interpretation of tongues: And these all worketh the selfe same spirite, diuiding to euery man a seuerall gift, euen as he will.

The Gospel.

Luke 19. 41.



AND When he was come neere to Hierusalem, hee beheelde the citie, and wept on it, saying, If thou haddest knowen those thinges which belong vnto thy peace, euen in this thy day, thou wouldest take heede: but nowe are they hid from thine eyes. For the dayes shall come vnto thee, that thine enemies shall cast a banke about thee, and compasse thee rounde, and keepe thee in on euery side, and make thee euen with the grounde, and thy children which are in thee: And they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And hee went into the Temple, and began to cast out them that solde therein, and them that bought, saying vnto them, It is written, My house is the house of prayer, but ye haue made it a denne of theeues. And he taught dayly in the Temple.

The xj. Sunday after trinitie.

The Collect.

GOD, which declarest thy almightie power most chiefely in shewing mercie and pitie: giue vnto vs aboundantly thy grace, that Wee running to thy promises, may be made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The

The xi. Sunday after trinitie.

The Epistle.

BRethren, as pertaining to the Gospell which I preached vnto you, which yee haue also accepted, and in the which ye continue, by the which ye are also saued: I do you to wit after what maner I preached vnto you, if ye keepe it, except ye haue beleeued in vaine: For first of all I deliuered vnto you that which I receiued, howe that Christ died for our sinnes, agreeing to the Scriptures: And that hee was buried, and that he arose againe the third day, according to the Scriptures, and that hee was seene of Cephas, then of the twelue: After that, hee was seene of moe then fiue hundreth brethren at once, of wich many remaine vnto this day, and many are fallen a sleepe. After that appeared he to James, then to all the Apostles, and last of all hee was seene of mee, as of one that was borne out of due time: For I am the least of the Apostles, which am not worthie to be called an Apostle, because I haue persecuted the Congregation of God. But by the grace of God, I am that I am: and his grace which is in me, was not in vaine. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therefore, whether it were I, or they, so we preached, and so ye haue beleeued. 1. Cor. 15. 1.

The Collect.

CHrist tolde this parable vnto certaine which trusted in them selues that they were perfect, and despised other. TWo men went vp into the temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stoode and prayed thus with himselfe: GOD I thanke thee that I am not as other men are, extortioners, vniust, adulterers, or as this Publicane. I fast twise in the weeke, I giue tithe of all that I possesse. And the Publicane standing a farre off, would not lift vp his eyes to heauen, but smote his breast, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house iustified more then the other. For euery man that exalteth himselfe, shall be brought lowe: and he that humbleth himselfe, shall be exalted. Luk. 19. 9.

The xij. Sunday after trinitie.

The Collect.

ALmightie and euerlasting GOD, which art alwayes more readie to heare, then we to pray, and art wont to giue more then either we desire or deserue: Powre downe vpon vs the aboundance of thy mercie, forgiuing vs those things whereof our conscience is afraide, and giuing vnto vs that, that our prayer dare not presume to aske, through Jesus Christ our Lord.

The Epistle.

2. Cor. 3. 4. SUch trust haue wee through Christ to Godwarde, not that we are sufficient of our selues to thinke any thing as of our selues: but if we bee able vnto any thing, the same commeth of God, which hath made vs able to minister the newe Testament, not of the letter, but of the spirite: For the letter killeth, but the spirite giueth life. If the ministration of death, through the letters figured in stones, was glorious, so that the children of Israel coulde not behold the face of Moses for the glory of his countenance (which glory is done away:) Why shall not the ministration of the spirit be much more glorious? For if the ministration of condemnation be glorious, much more doeth the ministration of righteousnesse exceede in glorie.

The Gospel.

Mat. 7. 31. IEsus departed from the coastes of Tyre and Sidon, and came vnto the Sea of Galilee, through the mids of the coasts of the ten cities. And they brought vnto him one that was deafe, and had an impediment in his speache: and they prayed him to put his hande vpon him. And when he had taken him aside from the people, hee put his fingers into his eares, and did spit, and touched his tongue, and looked vp to heauen, and sighed, and saide vnto him, Ephata, that is to say, Bee opened. And straight-

The xiij Sunday after Trinitie.

straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine. And he commanded them that they should tell no man. But the more he forbade them, so much the more a great deale they published, saying, He hath done all things well, he hath made both the deafe to heare, and the dumbe to speake.

The xiij. Sunday after trinitie.

The Collect.

ALmightie and mercifull God, of whose onely gift it commeth that thy faithfull people doe vnto thee true and laudable seruice: Grant we beseech thee, that wee may so runne to thy heauenly promises, that wee faile not finally to attaine the same, through Jesus Christ our Lord.

The Epistle.

THO Abraham and his seede were the promises made. He sayeth not, In his seedes, as many: but, In thy seede, as of one, which is Christ. This I say, that the law which began afterward beyond foure hundred & thirtie yeeres, doeth not disanull the Testament that was confirmed afore of God vnto Christward, to make the promise of none effect. For if the inheritance come of the law, it commeth not nowe of promise: But God gaue it to Abraham by promise. Wherefore then serueth the lawe? The law was added because of transgression (till the seede came, to whome the promise was made) and it was ordeyned by Angels in the hand of a mediatour. A mediatour is not a mediatour of one: but God is one. Is the Lawe then against the promise of God? God forbid. For if there had bene a lawe giuen which could haue giuen life, then no doubt righteousnesse should haue come by the lawe. But the Scripture concludeth all things vnder sinne, that the promise by the faith of Jesus Christ should be giuen to them that beleeue. Gal. 3. 16

The

The xiij Sunday after Trinitie.

The Gospel.

Lu.10.23. HAppie are the eyes which see the things that yee see. For I tell you, that many Prophets and Kings haue desired to see those things which yee see, and haue not seene them, and to heare those things which yee heare, & haue not heard them. And behold, a certaine lawyer stood vp, and tempted him, saying, Master, What shall I do to inherite eternall life? He sayde vnto him, What is written in the lawe? How readest thou? And hee answered, and sayde, Loue the Lorde thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe. And hee sayde vnto him, Thou hast answered right: this doe, and thou shalt liue. But he, willing to iustifie himselfe, said vnto Jesus, And who is my neighbour? Jesus answered and said, A certaine man descended from Hierusalem to Jericho, and fell among thieues, which robbed him of his raiment, and wounded him, and departed, leauing him halfe dead. And it chaunced that there came downe a certaine priest that same way, and when hee sawe him, hee passed by. And likewise a Leuite (when hee went nigh to the place) came and looked on him, and passed by. But a certaine Samaritane, as hee iourneyed, came vnto him, and when hee sawe him, hee had compassion on him, and went to, and bound vp his wounds, and powred in oyle and wine, and set him on his owne beast, and brought him to a common inne, & made prouision for him. And on the morowe when hee departed, hee tooke out two pence, and gaue them to the hoste, and sayde vnto him, Take cure of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee. Which nowe of these three thinkest thou was neighbour vnto him that fell among the thieues? And he said vnto him, He that shewed mercie on him. Then sayde Jesus to him, Goe, and doe thou likewise.

The

The xiiij. Sunday after trinitie.

The Collect.

ALmightie and euerlasting God, giue vnto vs the encrease of faith, hope, and charitie: and that we may obteine that which thou doest promise, make vs to loue that which thou doest cõmand, through Jesus Christ our Lord.

The Epistle.

I Say, Walke in the spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh. These are contrary one to the other, so that ye can not doe whatsoeuer ye would. But and if ye be led of the spirit, then are ye not vnder the lawe. The deedes of the flesh are manifest, which are these: Adulterie, fornication, vncleannesse, Wantonnesse, Worshipping of images, Witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, enuying, murder, drunkennesse, gluttonie, and such like, of the which I tell you before, as I haue tolde you in times past, that they which commit such things, shall not bee inheritours of the kingdome of God. Contrarily, the fruite of the spirit is loue, ioy, peace, long suffring, gentlenesse, goodnes, faithfulnesse, meekenesse, temperance: against such there is no lawe. They truely that are Christs, haue crucified the flesh, with the affections and lusts. Gal. 5. 16.

The Gospel.

AND it chaunced as Jesus went to Hierusalē, that he passed through Samaria, and Galilee. And as he entred into a certaine towne, there mette him ten men that were lepers, which stoode a farre off, and put foorth their voyces, and sayde, Jesus master haue mercie on vs. when hee sawe them, hee said vnto them, Goe, shewe your selues vnto the Priestes. And it came to passe, that as they went, they were clensed. And one of them, when Lu. 17. 19

The xv. Sunday after Trinitie.

when he ſaw that he was cleanſed, turned backe againe, and with a loude voyce praiſed God, and fell downe on his face at his feete, and gaue him thankes. And the ſame was a Samaritane. And Jeſus anſwered and ſaid, Are there not tenne clenſed? But where are thoſe nine? There are not found that returned againe to giue God praiſe, ſaue onely this ſtranger. And he ſaid vnto him, Ariſe, go thy way, thy faith hath made thee whole.

The xv. Sunday after trinitie.

The Collect.

KEepe we beſeech thee, O Lord, thy Church with thy perpetuall mercie: And becauſe the frailtie of man without thee cannot but fal, keepe vs euer by thy helpe, and leade vs to all things profitable to our ſaluation, through Jeſus Chriſt our Lord.

The Epiſtle.

Gal. 6. 11. YE ſee howe large a letter I haue written vnto you with mine owne hand. As many as deſire with outward appearance to pleaſe carnally, the ſame conſtraine you to be circumciſed, onely leſt they ſhoulde ſuffer perſecution for the croſſe of Chriſt. For they themſelues which are circumciſed, keepe not the lawe, but deſire to haue you circumciſed, that they might reioyce in your fleſh. God forbid that I ſhould reioyce, but in the croſſe of our Lord Jeſus Chriſt, whereby the world is crucified vnto me, and I vnto the world. For in Chriſt Jeſu, neither circumciſion auaileth any thing at all, nor vncircumciſion, but a newe creature. And as many as walke according vnto this rule, peace be on them, and mercie, and vpon Iſrael, that pertaineth to God. From henceforth let no man put me to buſineſſe: For I beare in my bodie the markes of the Lord Jeſu. Brethren, the grace of our Lord Jeſus Chriſt be with your ſpirit, Amen.

The

The xv. Sunday after trinitie.

The Gospel.

NO man can serue two masters: For either he shall hate the one and loue the other, or else leane to the one and despise the other. Ye can not serue God and Mammon. Therefore I say vnto you, Bee not carefull for your life, what yee shall eate or drinke, nor yet for your bodie, what rayment yee shall put on. Is not the life more worth then meate: and the body more of value then raiment: Beholde the foules of the aire, for they sowe not, neither doe they reape, nor carie into the barnes, and your heauenly Father feedeth them. Are yee not much better then they: Which of you (by taking carefull thought) can adde one cubite vnto his stature: And why care yee for raiment: Consider the Lilies of the fielde howe they growe, they labour not, neither doe they spinne: and yet I say vnto you, that euen Solomon in all his royaltie, was not clothed like one of these. Wherefore, if God so clothe the grasse of the field (which though it stand to day, is to morowe cast into the fornace) shall he not much more doe the same for you, O ye of litle faith: Therefore take no thought, saying, What shall Wee eate, or what shall Wee drinke, or WhereWith shall Wee be clothed: (After all these things doe the Gentiles seeke:) For your heauenly father knoweth that ye haue neede of all these things. But rather seeke yee first the kingdome of God, and the righteousnesse thereof, and all these things shall be ministred vnto you. Care not then for the morowe, for to morowe day shall care for it selfe. Sufficient vnto the day is the trauaile thereof. Mat. 6. 24.

The xvj Sunday after Trinitie.

The Collect.

LOrd We beseech thee, let thy continuall pitie cleanse and defend thy congregation: and because it can not continue in safetie Without thy succour, preserue it euermore by thy helpe and goodnesse, through Jesus Christ our Lord.

The

The xvj. Sunday after trinitie.

The Epistle.

Eph.3.13 I Desire that you faint not because of my tribulations that I suffer for your sakes, Which is your praise. For this cause I bowe my knees vnto the father of our Lord Jesus Christ, Which is father of al that is called father in heauen and in earth, that he would grant you according to the riches of his glorie, that ye may be strengthened With might by his spirite in the inner man, that Christ may dwel in your hearts by faith, that ye being rooted and grounded in loue, might be able to comprehend With all Saintes, What is the breadth, length, depth, and height, and to know the excellent loue of the knowledge of Christ, that ye might bee filled With all fulnesse, Which commeth of God. Unto him that is able to doe exceeding aboundantly aboue al that We aske or thinke, according to the power that Worketh in vs, be praise in the congregation by Christ Jesus, throughout all generations from time to time, Amen.

The Gospel.

Luk.7.11. ANd it fortuned, that Jesus Went into a citie called Naim, and many of his disciples Went With him, and much people. When hee came nigh to the gate of the city, behold, there was a dead man caried out, Which was the only sonne of his mother, and shee was a Widowe, and much people of the citie Was With her. And When the Lord sawe her, hee had compassion on her, & said vnto her, Weepe not. And he came nigh, and touched the coffin: and they that bare him, stood still. And he said, Yong man, I say vnto thee, Arise. And he that Was dead, sate vp, and began to speake. And he deliuered him to his mother. And there came a feare on them al, and they gaue the glorie vnto God, saying, A great Prophet is risen vp among vs, and God hath visited his people. And this rumor of him Went forth throughout all Jurie, and throughout all the regions Which lie round about.

The

The xvij. Sunday after Trinitie.

The Collect.

LOrd, wee pray thee, that thy grace may alwayes preuent and followe vs, and make vs continually to bee giuen to all good workes, through Jesus Christ our Lord.

The Epistle.

I (which am a prisoner of the Lordes) exhort you, that yee walke worthie of the vocation wherewith yee are called, with all lowlinesse and meekenesse, with humblenesse of minde, forbearing one another through loue, & be diligent to keepe the vnitie of the spirit, through the bond of peace, being one body and one spirit, euen as ye are called in one hope of your calling. Let there be but one Lord, one faith, one baptisme, one God and father of all, Which is aboue all, and through all, and in you all. Ephe. 4. 1.

The Gospel.

IT chaunced that Jesus went into the house of one of the chiefe Pharises, to eate bread on the Sabboth day, and they watched him. And beholde there was a certaine man before him, which had the dropsie. And Jesus answered & spake vnto the lawyers and Pharises, saying, Is it lawfull to heale on the Sabboth day? And they held their peace. And he tooke him, & healed him, & let him go, & answered them, saying, Which of you shall haue an Asse, or an Oxe fallen into a pit, and will not straightway pul him out on the Sabboth day? And they could not answere him again to these things. He put forth also a similitude to the ghestes, when he marked how they preased to be in the highest roomes, and sayde vnto them, When thou art bidden to a wedding of any man, sitte not downe in the highest roome, lest a more honourable man then thou bee bidden of him, and hee (that bade him and thee) come and say to thee, Giue this man roome: and thou begin with shame to take the lowest Luk. 14. 1.

The xviij. Sunday after Trinitie.

lowest roome. But rather when thou art bidden, go and sitte in the lowest roome, that when hee that bade thee commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoeuer exalteth himselfe, shall be brought low, and he that humbleth himselfe, shalbe exalted.

The xviij. Sunday after Trinitie.

The Collect.

LOrd wee beseech thee, graunt thy people grace to auoyde the infections of the deuill, and with pure heart and minde to followe thee the onely God, through Jesus Christ our Lord.

The Epistle.

1. Cor. 1. 4

I Thanke my GOD alwayes on your behalfe, for the grace of God which is giuē you by Jesus Christ, that in all things ye are made rich by him, in all vtterance, and in all knowledge, by the which things the testimonie of Jesus Christ was confirmed in you, so that ye are behinde in no gift, waiting for the appearing of our Lord Jesus Christ, which shall also strengthe you to the ende, that yee may be blamelesse in the day of the comming of our Lord Jesus Christ.

The Gospel.

Mat. 22. 34.

WHen the Pharisees had heard that Jesus did put ẏ Saduces to silence, they came together, and one of them (which was a doctour of law) asked him a question, tempting him, and saying, Master, which is the greatest commandement in the lawe? Jesus said vnto him, Thou shalt loue the Lord thy God with all thy heart, & with all thy soule,

The xix. Sunday after trinitie.

soule, and with all thy mind. This is the first & greatest commandement. And the second is like vnto it, Thou shalt loue thy neighbour as thy selfe. In these two commaundements hang all the law & the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What thinke ye of Christ: whose sonne is he: They said vnto him, the sonne of Dauid. He said vnto them, How then doeth Dauid in spirit call him Lord, saying, The Lorde sayd vnto my Lorde, Sit thou on my right hand, till I make thine enemies thy footestoole: If Dauid thē cal him Lord, how is he then his sonne: And no man was able to answer him any thing, neither durst any man from that day foorth aske him any mo questions.

The xix. Sunday after trinitie.

The Collect.

O God, forasmuch as without thee, wee are not able to please thee: grant that the working of thy mercie, may in all things direct and rule our heartes, through Jesus Christ our Lord.

The Epistle.

This I say, and testifie through the Lord, that yee henceforth Walke not as other Gentiles Walke, in vanitie of their minde, Eph. 4. 17
While they are blinded in their vnderstanding, being farre from a godly life, by the meanes of the ignorance that is in them, and because of the blindnesse of their hearts: Which being past repentance, haue giuen themselues ouer vnto wantonnes, to worke all maner of vncleannesse, euen with greedinesse. But ye haue not so learned Christ: If so bee that yee haue heard him, and haue beene taught in him, as the trueth is in Jesu (as concerning the conuersation in times past) to laye from you the olde man, which is corrupt, according to the deceiuable lustes: to bee renewed also in the spirite of your minde, and to put on that newe man, which after God is shapen in righteousnesse and true holines. Wherefore put away lying, & speake euery man

trueth vnto his neighbour, forasmuch as Wee are members one of another. Be angry, and sinne not. Let not the sunne go downe vpon your wrath, neither giue place to the backbiter. Let him that stole, steale no more, but let him rather labour with his hands the thing which is good, that he may giue vnto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good to edifie withal, as oft as neede is, that it may minister grace vnto the hearers. And grieue not the holy spirit of God, by whom ye are sealed vnto the day of redemption. Let all bitternes, and fiercenes, and wrath, and roaring, & cursed speaking be put away from you, with all maliciousnesse. Be ye courteous one to another, merciful, forgiuing one another, euen as God for Christs sake hath forgiuen you.

The Gospel.

Mat. 9. 1 IEsus entred into a ship, and passed ouer, and came into his owne citie. And beholde, they brought to him a man sicke of the palsie, lying in a bedde. And when Jesus sawe the faith of them, he said to the sicke of the palsie, Sonne, be of good cheare, thy sinnes be forgiuen thee. And behold, certaine of the Scribes said within themselues, This man blasphemeth. And when Jesus sawe their thoughts, he said, Wherefore thinke ye euill in your hearts? Whether is it easier to say, Thy sinnes be forgiuen thee: or to say, Arise, and walke? But that ye may know that the sonne of man hath power to forgiue sinnes in earth: Then saith he to the sicke of the palsie, Arise, take vp thy bed, and goe vnto thy house. And he arose, and departed to his house. But the people that sawe it, marueiled, and glorified God, which had giuen such power vnto men.

The xx. Sunday after trinitie.

The Collect.

ALmightie and mercifull God, of thy bountifull goodnes keepe vs from all things that may hurt vs: that wee being ready both in body and soule, may with free heartes accomplish those thinges that

The xx. Sunday after trinitie.

that thou wouldest haue done, through Jesus Christ our Lord.

The Epistle.

TAke heed therfore how ye walke circumspectly, not as vnwise, but as wise men, redeeming the time because the daies are euill. Wherefore be ye not vnwise, but vnderstand what the wil of the Lord is, and be not dronken with wine, wherein is excesse: but bee filled with the spirite, speaking vnto your selues in psalmes and hymnes and spirituall songs, singing and making melodie to the Lorde in your hearts, giuing thanks alwayes for all things vnto God the father, in the name of our Lord Jesus Christ, submitting your selues one to another in the feare of God. Eph. 5, 15

The Gospel.

IEsus sayde vnto his disciples, The kingdome of heauen is like vnto a man that was a king, which made a marriage for his sonne, and sent foorth his seruants to call them that were bidden to the wedding: and they would not come. Agayne he sent foorth other seruaunts, saying, Tell them which are bidden, Beholde, I haue prepared my dinner, mine oxen and my fatlings are killed, and all things are readie, come vnto the marriage. But they made light of it, and went their wayes, one to his farme place, another to his marchaundise, and the remnaunt tooke his seruantes, and intreated them shamefully, and slew them. But when the king heard thereof, hee was wroth, and sent foorth his men of warre, and destroyed those murderers, and brent vp their citie. Then sayd he to his seruants, The marriage in deede is prepared, but they which were bidden, were not woorthie. Goe ye therefore out into the high wayes, and as many as ye finde, bidde them to the marriage. And the seruants went foorth into the high wayes, and gathered together all, as many as they coulde finde, both good and badde: and the Wedding was furnished with ghestes. Then the king came in to see the ghestes, and when he spied there a Mat. 22. 1.

The xxj. Sunday after trinitie.

man which had not on a Wedding garment, he said vnto him, Friend, howe camest thou in hither, not hauing a Wedding garment? And he was euen speachlesse. Then said the king to the ministers, Take and bind him hand and foote, and cast him into vtter darkenesse, there shall bee weeping and gnashing of teeth. For many be called, but few are chosen.

The xxj. Sunday after trinitie.

The Collect.

GRaunt wee beseech thee mercifull Lorde, to thy faithful people pardon and peace, that they may be cleansed from all their sinnes, and serue thee with a quiet mind, through Jesus Christ our Lord.

The Epistle.

Eph, 6. 10

MY brethren, bee strong through the Lord, and through the power of his might. Put on al the armour of God, that ye may stand against all the assaults of the deuil. For wee wrestle not against flesh and blood, but agaynst rule, agaynst power, agaynst worldly rulers, euen gouernours of the darknesse of this world, against spirituall craftinesse in heauenly things. Wherefore take vnto you the whole armour of God, that yee may bee able to resist in the euill day, and stand perfect in all things. Stand therefore, and your loynes girde with the trueth, hauing on the brestplate of righteousnes, and hauing shoes on your feete, that ye may bee prepared for the Gospell of peace. Aboue all, take to you the shield of faith, wherewith ye may quench al the fierie darts of the wicked, and take the helmet of saluation, and the sword of the spirite, which is the worde of God. And pray alwaies with al maner praier and supplication in the spirit, and watch thereunto with all instance and supplication, for all saints, and for me, that vtterance may be giuen vnto me, that I may open my mouth freely, to vtter the secrets of the Gospel (wherof I am a messenger in bonds) that therein I may speake freely, as I ought to speake.

The

The xxij. Sunday after trinitie.

The Goſpel.

THere was a certaine ruler, whoſe ſonne was ſicke at Capernaum. As ſoone as the ſame Ioh. 4. 46
heard that Jeſus was come out of Jurie into Galilee, hee went vnto him, and beſought him that hee would come downe & heale his ſonne: for he was euen at the point of death. Then ſayde Jeſus vnto him, Except yee ſee ſignes and wonders, ye will not beleeue. The ruler ſaid vnto him, Sir, come downe or euer that my ſonne die. Jeſus ſaith vnto him, Goe thy way, thy ſonne liueth. The man beleeued the worde that Jeſus had ſpoken vnto him, and he went his way. And as he was going downe, the ſeruants met him, and tolde him, ſaying, Thy ſonne liueth. Then enquired hee of them the houre when he began to amend. And they ſaid vnto him, Yeſterday at the ſeuẽth houre the feuer left him. So the father knew that it was the ſame houre in the which Jeſus ſaid vnto him, Thy ſonne liueth. And he beleeued, and all his houſhold. This is againe the ſecond myracle that Jeſus did, when he was come out of Jurie into Galilee.

The xxij. Sunday after trinitie.

The Collect.

LOrd wee beſeech thee to keepe thy houſhold the Church in continuall godlineſſe, that through thy protection it may be free from all aduerſities, and deuoutly giuen to ſerue thee in good workes, to the glory of thy name, through Jeſus Chriſt our Lord.

The Epiſtle.

I Thanke my God with all remembraunce of Phil. 1. 3.
you alwayes in all my prayers for you, and pray with gladneſſe, becauſe ye are come into the felowſhip of the Goſpel, from the firſt day vntill nowe: and am ſurely certified of this, that hee which hath begunne a good worke in you, ſhall performe it, vntill the day of Jeſus Chriſt, as it

becommeth me that I shoulde so iudge of you all, because I haue you in my heart, forasmuch as ye are all companions of grace with me, euen in my bonds, and in the defending and establishing of the Gospel. For God is my record, howe greatly I long after you all, from the very heart roote in Jesus Christ. And this I pray, that your loue may encrease yet more and more in knowledge, & in all vnderstanding, that ye may accept the things that are most excellent, that ye may be pure, and such as offend no man, vntil the day of Christ, being filled with the fruite of righteousnesse, which commeth by Jesus Christ, vnto the glory and praise of God.

The Gospel.

Mat. 18. 21.

PEter said vnto Jesus, Lord, howe oft shal I forgiue my brother, if he sinne against me: till seuen times: Jesus sayeth vnto him, I say not vnto thee, vntill seuen times: but, seuentie times seuen times. Therfore is the kingdome of heauen likened vnto a certaine man that was a King, which woulde take accomptes of his seruaunts. And when hee had begunne to recken, one was brought vnto him, which ought him ten thousand talents: but forasmuch as hee was not able to pay, his Lord commanded him to be sold, and his wife and children, and all that hee had, and paiment to be made. The seruant fel downe, and besought him, saying, Sir, haue patience with me, and I will pay thee all. Then had the Lord pitie on that seruant, & loosed him, and forgaue him the debt. So the same seruant went out, and found one of his fellowes which ought him an hundred pence: and he laid hands on him, and tooke him by the throte, saying, Pay that thou owest. And his fellowe fell downe, and besought him, saying, Haue patience with me, and I wil pay thee all. And he would not, but went and cast him into prison, till he shoulde pay the debt. So when his fellowes sawe what was done, they were very sorie, and came and tolde vnto their Lorde all that had happened

The xxiij. Sunday after trinitie.

happened. Then his Lorde called him, and said vnto him, O thou vngracious seruaut, I forgaue thee all that debt when thou desiredst me: shouldest not thou also haue had compassion on thy fellow, euen as I had pitie on thee: And his Lord was wroth, and deliuered him to the Jaylers, till hee should pay all that was due vnto him. So likewise shall my heauenly father doe also vnto you, if ye from your hearts forgiue not (euery one his brother) their trespasses.

The xxiij. Sunday after trinitie.

The Collect.

GOd our refuge and strength, which art the author of all godlinesse, be ready to heare the deuout prayers of the Church: and graunt that those things which we aske faithfully, we may obteine effectually, through Jesus Christ our Lord.

The Epistle.

BRethren, be followers together of me, & looke on them which walke euen so as yee haue vs for an ensample. For many walke (of whom I haue told you often, and now tell you weeping) that they are the enemies of the crosse of Christ, whose end is damnation, whose bellie is their God, and glory to their shame, which are worldly minded. But our conuersation is in heauen, from whence we looke for the Sauiour, euen the Lorde Jesus Christ, which shall change our vile body, that he may make it like vnto his glorious body, according to the working, whereby hee is able also to subdue all things vnto himselfe. Phil. 3. 17.

The Gospel.

THen the Pharises went out, and tooke counsel how they might tangle him in his words. And they sent out vnto him their disciples with Herods seruaunts, saying, Master, wee know that thou art true, & teachest the way of God truly, neither carest thou for any man, Mat. 22. 15.

The xxiiij. Sunday after trinitie.

for thou regardest not the outward appearance of men. Tell vs therefore, howe thinkest thou? Is it lawfull that tribute be giuen vnto Cesar, or not? But Jesus perceiuing their wickednesse, sayd, Why tempt ye me ye hypocrites? Shewe mee the tribute money. And they tooke him a penie. And hee sayd vnto them, Whose is this image & superscription? They sayd vnto him, Cesars. Then sayde hee vnto them, Giue therefore vnto Cesar the things which are Cesars, and vnto God, those things which are Gods. When they heard these words, they marueiled, and left him, and went their way.

The xxiiij. Sunday after trinitie.

The Collect.

LOrd, we beseech thee assoile thy people from their offences, that through thy bountifull goodnes we may be deliuered frō the bands of all those sinnes, which by our frailtie wee haue committed, Grant this, &c.

The Epistle.

Col. 1, 3. WE giue thanks to God the father of our Lorde Jesus Christ, alwayes for you in our prayers. For we haue heard of your faith in Christ Jesu, and of the loue which ye beare to all saints, for the hopes sake which is laid vp in store for you in heauen. Of which hope yee heard before by the true word of the Gospel, which is come vnto you, euen as it is into all the worlde, and is fruitefull, as it is also among you, from the day in the which ye heard of it, and had experience in the grace of God through the trueth, as ye learned of Epaphra our deare felow seruaunt, which is for you a faithfull minister of Christ, which also declared vnto vs your loue which ye haue in the spirite. For this cause We also, euen since the day wee heard of it, haue not ceassed to pray for you, and to desire that ye might be fulfilled with the knowledge of his wil, in all wisedome and spiritual vnderstanding, that yee might walke worthie of the Lorde, that in all things ye may please,

The xxiiij. Sunday after trinitie.

pleaſe, being fruitfull in all good woꝛkes, and increaſing in the knowledge of God, ſtrengthened with al might thꝛough his gloꝛious poweꝛ, vnto all patience and long ſuffering, with ioyfulneſſe, giuing thanks vnto the father, which hath made vs meete to be partakers of the inheritance of Saints in light.

The Goſpel.

WHile Jeſus ſpake vnto the people, beholde, there came a certaine ruler & woꝛshipped him, ſaying, My daughter is euen nowe deceaſſed, but come and lay thy hand vpon her, and ſhe ſhall liue. And Jeſus aroſe, and foloWed him, and ſo did his diſciples. And behold, a womã which was diſeaſed with an iſſue of blood twelue yeeres, came behind him, and touched the hemme of his veſture. Foꝛ ſhe ſaide within her ſelfe, If I may touch but euen his veſture onely, I ſhalbe ſafe. But Jeſus turned him about, and when he ſawe her, hee ſayde, Daughter, be of good comfoꝛt, thy faith hath made thee ſafe. And the woman was made whole euen the ſame time. And when Jeſus came into the rulers houſe, and ſawe the minſtrels and people making a noyſe, he ſayd vnto them, Get you hence, foꝛ the mayde is not dead, but ſleepeth. And they laughed him to ſcoꝛne. But when the people were put foꝛth, he went in, and tooke her by the hand, and ſayde, Damoſel, ariſe. And the Damoſel aroſe. And this noyſe was abꝛoade in all that land. Mat. 9. 18

The xxv. Sunday after trinitie.

The Collect.

STirre vp, we beſeech thee, O Loꝛde, the willes of thy faithful people, that they plenteouſly bꝛinging foꝛth the fruite of good woꝛkes, may of thee bee plenteouſly rewarded, thꝛough Jeſus Chꝛiſt our Loꝛd, Amen.

The

The xxv. Sunday after trinitie.

The Epistle.

Iere. 23.5 BEholde, the time commeth, sayeth the Lorde, that I will rayse vp the righteous branch of Dauid, which King shall beare rule, and he shall prosper with Wisedome, and shall set vp equitie and righteousnesse againe in earth. In his time shall Juda be saued, and Israel shall dwell without feare. And this is the name that they shall call him, euen the Lorde our righteousnesse. And therefore beholde, the time commeth, sayeth the Lorde, that it shalbe no more sayd, The Lord liueth, which brought the children of Israel out of the land of Egypt: but, The Lorde liueth, which brought foorth and led the seede of the house of Israel out of the North lande, and from all countreyes where I haue scattered them, and they shall dwell in their owne land againe.

The Gospel.

Iohn 6.5. WHen Jesus lift vp his eyes, and sawe a great companie come vnto him, he saith vnto Philip, whence shal we bye bread that these may eate? This hee saide to proue him, for hee himselfe knewe what hee woulde doe. Philip answered him, Two hundreth peniworth of bread are not sufficient for them, that euery man may take a little. One of his disciples (Andrewe Simon Peters brother) saide vnto him, There is a ladde here, which hath fiue barly loaues and two fishes, but what are they among so many? And Jesus said, Make the people sit downe. There was much grasse in the place. So the men sate downe, in number about fiue thousand. And Jesus tooke the bread, and when hee had giuen thanks, he gaue to his disciples, and the disciples to them that were set downe, and likewise of the fishes as much as they would. When they had eaten ynough, he sayth vnto his disciples, Gather vp the broken meate which remaineth, that nothing bee lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that

Jesus

Saint Andrewes day.

Jesus did) saide, This is of a trueth the same Prophet that should come into the world.

If there be any mo Sundayes before Aduent Sunday, to supply the same, shall be taken the seruice of some of those Sundayes that were omitted betweene the Epiphanie and Septuagesima.

S. Andrewes day.

The Collect.

ALmightie God, which diddest giue such grace vnto thy holy Apostle saint Andrew, that he readily obeyed the calling of thy sonne Jesus Christ, and followed him without delay: graunt vnto vs all, that we, being called by thy holy word, may forthwith giue ouer our selues obediently to followe thy holy commaundements, through the same Jesus Christ our Lord.

The Epistle.

IF thou acknowledge with thy mouth that Jesus is the Lorde, and beleeue in thy heart that God raised him vp from death, thou shalt be safe. For, to beleeue with the heart, iustifieth, and to knowledge with the mouth, maketh a man safe. For the Scripture saith, Whosoeuer beleeueth on him, shal not be confounded. There is no difference betweene the Jewe and the Gentile: For one is Lord of all, which is rich vnto all that call vpon him. For whosoeuer doth call on the name of the Lord, shall bee safe. How then shall they call on him, on whom they haue not beleeued: How shal they beleeue on him, of whom they haue not heard: How shall they heare wout a preacher: And how shall they preach without they be sent: As it is written, How beautifull are the feete of them which bring tidings of peace, and bring tidings of good things: But they haue not al obeyed to the Gospel. For Esai saith, Lord who hath beleeued our saying: So then, faith cõmeth by hearing, and hearing commeth by the word of God. But I aske, Haue they not heard: No doubt their sounde went out into all landes, and their wordes into the endes of the worlde. But I demaunde whether

Rom. 10. 9.

whether Iſrael did knowe or not: Firſt Moſes ſaith, I will prouoke you to enuie by them that are no people, by a fooliſh nation I will anger you. Eſai after that is bolde, and ſayeth, I am found of them that ſought me not, I am manifeſt vnto them that aſked not after me. But againſt Iſrael he ſaith, All day long haue I ſtretched foorth my handes vnto a people that beleeueth not, but ſpeaketh againſt me.

The Goſpel.

Mat.4.18 AS Jeſus walked by the ſea of Galilee, hee ſawe two brethren, Simon, which was called Peter, and Andrew his brother, caſting a net into the ſea, (for they were fiſhers) and he ſaith vnto them, Followe me, and I will make you to become fiſhers of men. And they ſtraightway left their nets, & followed him. And when hee was gone foorth from thence, hee ſawe other two brethren, James the ſonne of Zebedee, and John his brother, in the ſhip with Zebedee their father, mending their nettes: and hee called them: And they immediatly left the ſhippe and their father and followed him.

S. Thomas the Apoſtle.

The Collect.

ALmightie and euerliuing God, which for the more confirmation of the faith, diddeſt ſuffer thy holy Apoſtle Thomas to bee doubtfull in thy ſonnes reſurrection: Graunt vs ſo perfectly and without all doubt to beleeue in thy ſonne Jeſus Chriſt, that our faith in thy ſight neuer bee reproued. Heare vs, O Lord, through the ſame Jeſus Chriſt, to whom with thee and the holy Ghoſt, be all honour, &c.

The Epiſtle.

Eph.2.19 NOwe yee are not ſtrangers, nor forreiners, but citizens with the ſaints, and of the houſholde of God, and are built vpon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelfe being the head corner ſtone: in whome what buylding

S. Thomas the Apoſtle.

ſo euer is coupled together, it groweth vnto an holy Temple of the Lord, in whom ye alſo are built together, to bee an habitation of God through the holy Ghoſt.

The Goſpel.

THomas one of the twelue, which is called Didymus, was not with them when Jeſus came. The other diſciples therefore ſayde vnto him, Wee haue ſeene the Lorde. But hee ſaid vnto them, Except I ſee in his handes the print of the nailes, and put my finger into the print of the nailes, and thruſt my hand into his ſide, I will not beleeue. And after eight dayes, againe his diſciples were within, and Thomas with them. Then came Jeſus, when the doores were ſhut, and ſtoode in the middeſt, and ſayd, Peace be vnto you. And after that, hee ſaid to Thomas, Bring thy finger hither, and ſee my hands, and reache hither thy hand, & thruſt it into my ſide, and be not faithleſſe, but beleeuing. Thomas anſwered, and ſaide vnto him, My Lord, and my God. Jeſus ſaid vnto him, Thomas, becauſe thou haſt ſeene mee, thou haſt beleeued. Bleſſed are they that haue not ſeene, and yet haue beleeued. And many other ſignes truely did Jeſus in the preſence of his diſciples, which are not written in this booke. Theſe are written, that ye might beleeue, that Jeſus Chriſt is the ſonne of God, and that (in beleeuing) ye might haue life through his name. Iohn 20. 24.

The conuerſion of Saint Paul.

The Collect.

GOD which haſt taught all the worlde, through the preaching of the bleſſed Apoſtle Saint Paul, graunt, we beſeech thee, that wee which haue his wonderfull conuerſion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Jeſus Chriſt our Lord.

The

The conuersion of Saint Paul.

The Epistle.

Act.9.1. AND Saul yet breathing out threatnings and slaughter against the disciples of the Lorde, went vnto the high Priest, and desired of him letters to carie to Damasco to ỹ Synagogues, that if he found any of this way (were they men or women) he might bring them bounde to Hierusalem. And when he iourneied, it fortuned that as he was come nigh to Damasco, suddenly there shined rounde about him a light from heauen, and hee fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou me? And he saide, What art thou Lord? And the Lorde said, I am Jesus whom thou persecutest. It is hard for thee to kicke against the pricke. And hee both trembling and astonied, saide, Lorde, What wilt thou haue mee to doe? And the Lord said vnto him, Arise, and go into the citie, and it shall be tolde thee what thou must doe. The men which iourneyed with him, stoode amazed, hearing a voice, but seeing no man. And Saul arose from the earth, & when he opened his eyes, he sawe no man: but they led him by the hand, and brought him into Damasco. And hee was three dayes without sight, and neither did eate nor drinke. And there was a certaine disciple at Damasco, named Ananias: and to him said the Lord in a vision, Ananias. And he said, Behold, I am here Lord. And the Lord sayd vnto him, Arise, and goe into the streete which is called Straight, and seeke in the house of Judas, after one called Saul of Tharsus. For behold, he praieth and hath seene in a vision a man named Ananias, cõming in vnto him, and putting his hands on him, that he might receiue his sight. Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy saints at Hierusalem. And here he hath authoritie of the hie Priests, to bind all ỹ call on thy name. The Lord said vnto him, Go thy way, for he is a chosẽ vessel vnto me, to beare my name before the Gentiles, & Kings, and the children of Israel. For I will shewe him how great things hee must suffer for my Names sake. And Ananias went his way, and entred into the house, and put his hands on him, and said, Brother Saul, the Lord

that

The conuerſion of ſaint Paul.

that appeared vnto thee in the way as thou cameſt, hath ſent me, that thou mighteſt receiue thy ſight, & bee filled with the holy Ghoſt. And immediatly there fel from his eyes as it had bene ſkales, and hee receiued ſight, and aroſe, and was baptized, and receiued meat, and was comforted. Then was Saul a certaine dayes with the diſciples which were at Damaſco. And ſtraightway hee preached Chriſt in the Synagogues, howe that hee was the ſonne of God. But all that heard him, were amazed, and ſaid, Is not this he that ſpoyled them which called on this name in Hieruſalem, and came hither for that intent, that he might bring them bound vnto the high Prieſtes? But Saul encreaſed the more in ſtrength, and confounded the Iewes which dwelt at Damaſco, affirming that this was very Chriſt.

The Goſpel.

PEter anſwered, and ſayde vnto Ieſus, Behold, we haue forſaken al and followed thee, what ſhall we haue therefore? Ieſus ſayde vnto them, Verily I ſay vnto you, that when the ſonne of man ſhall ſit in the ſeate of his maieſtie, yee that haue followed me in the regeneration, ſhall ſit alſo vpon twelue ſeates, and iudge the twelue tribes of Iſrael. And euery one that forſaketh houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or landes, for my names ſake, ſhall receiue an hundred folde, and ſhall inherite euerlaſting life. But many that are firſt, ſhall be laſt, and the laſt ſhalbe firſt. Matt. 19. 27.

The purification of Saint

Marie the virgin.

The Collect.

ALmightie and euerlaſting God, wee humbly beſeech thy maieſtie, that as thy only begotten ſonne was this day preſented in the temple in ſubſtance of our fleſh: ſo graunt that wee may be preſented vnto thee with pure and cleare mindes, by Ieſus Chriſt our Lord.

The

S. Matthias day.

The Epiſtle,

The ſame that is appoynted for the Sunday.

The Goſpel.

Luk. 2.22 WHen the time of their purification (after ỹ lawe of Moſes) was come, they brought him to Hieruſalem, to preſent him to the Lord (as it is written in the lawe of the Lorde: Euery man childe that firſt openeth the matrix, ſhall be called holy to the Lord) and to offer (as it is ſayde in the lawe of the Lorde) a payre of turtle doues, or two yong pigeons. And beholde, there was a man in Hieruſalem, whoſe name was Simeon, and the ſame was iuſt and godly, and looked for the conſolation of Iſrael, and the holy Ghoſt was in him. And an anſwere had hee receiued of the holy Ghoſt, that hee ſhoulde not ſee death, except he firſt ſawe the Lord Chriſt. And hee came by inſpiration into the Temple.

S. Matthias day.

The Collect.

ALmightie God, which in the place of the traitour Iudas, diddeſt chuſe thy faithful ſeruant Matthias to bee of the number of thy twelue Apoſtles: Graunt that thy Church, being alway preſerued from falſe apoſtles, may bee ordered and guided by faithfull and true Paſtours, through Ieſus Chriſt our Lord.

The Epiſtle.

Act. 1.15. IN thoſe dayes Peter ſtoode vp in the middes of the diſciples, & ſaid, (The number of names that were together, were about an hundred & twentie) Ye men & brethrẽ, this ſcripture muſt needs haue bin fulfilled, which the holy ghoſt, through the mouth of Dauid, ſpake before of Iudas, which was guide to them that tooke Ieſus. For he was

was numbred with vs, and had obtained felowshippe in this ministration. And the same hath nowe possessed a platte of ground with the reward of iniquitie, and when he was hanged, burst asunder in the middes, and all his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem, in so much that the same fielde is called in their mother tongue, Acheldama, that is to say, the bloodie fielde. For it is written in the booke of Psalmes, His habitation bee voyde, and no man be dwelling therein, and his bishoprycke let another take. Wherefore of these men which haue companied with vs (all the time that the Lord Jesus had all his conuersation among vs, beginning at the baptisme of John, vnto that same day that he was taken vp from vs) must one be ordeined to be a witnesse with vs of his resurrection. And they appointed two: Joseph, which is called Barsabas (whose surname was Justus) and Matthias. And when they prayed, they sayde, Thou Lord which knowest the heartes of all men, shewe whether of these two thou hast chosen, that hee may take the roome of this ministration & Apostleship, from which Judas by transgression fell, that he might goe into his owne place. And they gaue forth their lots, and the lot fell on Matthias, and he was counted with the eleuen Apostles.

The Gospel.

IN that time Jesus answered, and sayde, I thanke thee, O father, Lorde of heauen and earth, because thou hast hidde these thinges from the wise and prudent, and hast shewed them vnto babes: Uerily father, euen so was it thy good pleasure. All things are giuen vnto me of my father: and no man knoweth the sonne, but the father, neither knoweth any man ỹ father, saue the sonne, and he to whome so euer the sonne will open him. Come vnto mee all ye that labour, and are laden, and I will ease you. Take my yoke vpon you, and learne of me, for I am meeke and lowly in heart, and yee shall finde rest vnto your soules: for my yoke is easie, and my burden is light. Mat. 11. 25.

Annunciation of the

virgine Marie.

The Collect.

WEe beseeche thee Lord, powre thy grace into our hearts, that as we haue knowen Christ thy sonnes incarnation by the message of an Angel: so by his crosse and passion, wee may bee brought vnto the glorie of his resurrection, through the same Christ our Lord.

The Epistle.

Esai.7.10. ODD spake once againe to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath, or towarde the height aboue. Then said Ahaz, I wil require none, neither will I tempt the Lord, And he saide, Hearken to, yee of the house of Dauid: Is it not ynough for you that ye be grieuous vnto men, but ye must grieue my God also? And therefore the Lorde shall giue you a token: Beholde, a virgine shall conceiue, and beare a sonne, and thou his mother shalt cal his name Emmanuel. Butter and honie shal he eate, that he may knowe to refuse the euill, and choose the good.

The Gospel.

Luk.1.26. AND in the sixt moneth, the Angell Gabriel was sent from God, vnto a Citie of Galilee named Nazareth, to a virgin spoused to a man, whose name was Joseph, of the house of Dauid, and the virgines name was Marie. And the Angel went in vnto her, and sayde, Haile full of grace, the Lorde is with thee, blessed art thou among women. When she sawe him, she was abashed at his saying, and cast in her minde What maner of salutation that should bee. And the Angell saide vnto her, Feare not Marie, for thou hast founde grace with God: Beholde, thou shalt conceiue in thy Wombe, and beare a sonne, and shalt call his name Jesus. He shalbe great, and shall be

called

Saint Markes day.

called the ſonne of the higheſt. And the Lorde God ſhall giue vnto him the ſeate of his father Dauid, & he ſhall reigne ouer the houſe of Jacob for euer, and of his kingdome there ſhalbe none ende. Then ſaid Marie to the Angel, How ſhall this be, ſeeing I know not a man? And the Angel anſwered, and ſaid vnto her, The holy Ghoſt ſhall come vpon thee, & the power of the higheſt ſhal ouerſhadow thee. Therfore alſo that holy thing which ſhalbe borne, ſhalbe called the ſonne of God. And beholde, thy coſin Elizabeth, ſhe hath alſo conceiued a ſonne in her age, and this is the ſixt moneth, which was called barren: for with God nothing ſhalbe vnpoſſible. And Marie ſaid, Behold the handmaide of the Lorde, be it vnto me according to thy worde. And the Angel departed from her.

Saint Markes day.

The Collect.

ALmightie God, which haſt inſtructed thy holy Church with the heauenly doctrine of thy Euangeliſt Saint Marke, giue vs grace that we be not like children, caried away with euery blaſt of vaine doctrine: but firmely to be eſtabliſhed in the trueth of thy holy Goſpel, through Jeſus Chriſt our Lord.

The Epiſtle.

VNto euery one of vs is giuen grace, according to the meaſure of the gift of Chriſt. Wherefore he ſayeth, When he went vp on high, he ledde captiuitie captiue, and gaue giftes vnto men. That hee aſcended, what meaneth it, but that he alſo deſcended firſt into the loweſt partes of the earth? He that deſcended, is euen the ſame alſo that aſcended vp aboue all heauens, to fulfill all things. And the very ſame made ſome Apoſtles, ſome Prophetes, ſome Euangeliſtes, ſome ſhepheardes, and teachers, to the edifying of the ſaintes, to the worke and adminiſtration, euen to the edifying of the body of Chriſt, till wee all come to the vnitie of the faith, and knowledge of the ſonne of God, vnto a perfect man, vnto Ephe. 4. 7.

the measure of the full perfect age of Christ: That we henceforth should be no more children, wauering and caried about with euery winde of doctrine, by the wilines of men, through craftinesse, whereby they lay awaite for vs to deceiue vs. But let vs followe the trueth in loue, and in all thinges growe in him which is the head, Euen Christ: in whome if all the bodie be coupled and knit together throughout euery ioynt, wherewith one ministreth to another (according to the operation, as euery part hath the measure) he encreaseth the bodie, vnto the edifying of it selfe through loue.

The Gospel.

Ioh. 15. 1.

I Am the true Vine, and my Father is an husbandman, Euery branche that beareth not fruit in mee, he will take away: and euery branche that beareth fruite, will he purge, that it may bring forth more fruite. Nowe are yee cleane through the words which I haue spoken vnto you. Bide in me, and I in you. As the branch cannot beare fruite of it selfe, except it bide in the Vine: no more can ye, except ye abide in me. I am the Vine, ye are the branches. He that abideth in mee, and I in him, the same bringeth forth much fruit. For without mee can ye doe nothing. If a man bide not in me, hee is cast forth as a branche, and is withered, and men gather them, and cast them into the fire, and they burne. If yee abide in mee, and my wordes abide in you, aske what ye will, and it shall be done for you. Herein is my father glorified, that ye beare much fruite, and become my Disciples. As the father hath loued mee, euen so also haue I loued you: Continue you in my loue. If yee keepe my commaundements, ye shall abide in my loue, euen as I haue kept my fathers commandemẽts, and abide in his loue. These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

Saint

S. Philip and Iames day.

The Collect.

ALmightie God, whom truely to know is euerlasting life: graunt vs perfectly to know thy Sonne Iesus Christ to be the way, the trueth, and the life, as thou hast taught S. Philip, and other the Apostles, through Iesus Christ our Lord.

The Epistle.

IAmes the seruant of God, and of the Lorde Iesus Christ, sendeth greeting to the twelue Tribes which are scattered abroade. My brethren, count it for an exceeding ioye, when yee fall into diuers temptations: knowing this, that the trying of your faith gendreth patience, and let patience haue her perfect worke, that ye may be perfect and sounde, lacking nothing. If any of you lacke wisedome, let him aske of him that giueth it, euen God, which giueth to all men indifferently, and casteth no man in the teeth, and it shall be giuen him. But let him aske in faith, and wauer not. For he that doubteth, is like a waue of the Sea, which is tost of the windes, and caryed with violence: Neither let that man thinke that he shall receiue any thing of the Lord. A wauering minded man is vnstable in all his wayes. Let the brother which is of lowe degree, reioyce when he is exalted. Againe, let him that is rich reioyce when he is made lowe: For euen as the floure of the grasse shall he passe away. For as the sunne riseth with heat, and the grasse withereth, and his floure falleth away, and the beautie of the fashion of it perisheth: euen so shall the rich man perish in his wayes. Happie is the man that endureth temptation: for when he is tried, he shall receiue the crowne of life, which the Lord hath promised to thē that loue him. Iam. 1. 1.

S. Philip and Iames day.

The Gospel.

Ioh. 14.1. AND Jesus sayde vnto his Disciples, Let not your hearts be troubled. Ye beleeue in God, beleeue also in mee. In my fathers house are many mansions. If it were not so, I woulde haue tolde you. I goe to prepare a place for you: And if I goe to prepare a place for you, I will come againe and receiue you, euen vnto my selfe, that where I am, there may ye be also. And whither I goe, yee knowe, and the way ye knowe. Thomas sayeth vnto him, Lord, We know not whither thou goest, and howe is it possible for vs to knowe the way? Jesus sayeth vnto him, I am the Way, and the trueth, and the life. No man commeth to the Father but by me. If ye had knowen me, ye had knowen my father also: And now ye know him, and haue seene him. Philip saith vnto him, Lorde, shewe vs the father, and it sufficeth vs. Jesus sayth vnto him, Haue I beene so long time with you, and yet hast thou not knowen me? Philip hee that hath seene mee, hath seene my father: and howe sayest thou then, Shewe vs the father? Beleeuest not thou that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is he that doeth the workes. Beleeue me that I am in the father, and the father in mee: or els beleeue me for the workes sake. Verily, verily I say vnto you, He that beleeueth on me, the workes that I doe, the same shall he doe also: and greater workes then these shall he doe, because I go vnto my father. And whatsoeuer ye aske in my name, that will I doe, that the father may be glorified by the sonne. If ye shall aske any thing in my name, I will doe it.

Saint Barnabe Apostle.

The Collect.

LOrde almightie, which hast endued thy holy Apostle Barnabas with singular giftes of the holy Ghost: let vs not bee destitute of thy manifolde giftes, nor yet of grace, to vse them alway to thy

honour

honour and glory, through Jesus Christ our Lord.

The Epistle.

TYdings of these things came vnto the eares of the congregation which was in Hierusalē. And they sent forth Barnabas, that he should go vnto Antioche. Which when he came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would continually cleaue vnto the Lord. For he was a good man, and full of the holy Ghost, and of faith, and much people was added vnto the Lord. Then departed Barnabas to Tharsus to seeke Saul: and when he had found him, he brought him vnto Antioch. And it chaūced, that a whole yere they had their conuersation with the congregation there, and taught much people, insomuch that the disciples of Antioche were the first that were called Christen. In those dayes came Prophets from the citie of Hierusalem vnto Antioche. And there stoode vp one of them, named Agabus, and signified by the spirit, that there should be great dearth throughout al the world: Which came to passe in the Emperour Claudius daies. Then the disciples, euery man according to his abilitie, purposed to sende succour vnto the brethren which dwelt in Jurie: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul. Act. 11. 22.

The Gospel.

THis is my commaundement, that yee loue together as I haue loued you. Greater loue hath no man then this, that a man bestowe his life for his freindes. Yee are my friendes, if yee doe whatsoeuer I commaund you. Hencefoorth call I not you seruauntes: for the seruaunt knoweth not what his Lorde doeth: but you haue I called friendes, for all things that I haue heard of my Father, I haue opened to you. Yee haue not chosen me, but I haue chosen you, and ordeined you to go Iohn 15. 12.

 and

and bring foorth fruite, and that your fruite should remaine, that whatsoeuer yee aske the father in my name, hee may giue it you.

Saint Iohn Baptist.

The Collect.

ALmightie God, by Whose prouidence thy seruant Iohn Baptist was wonderfully borne, and sent to prepare the way of thy Sonne our Sauiour by preaching of penance: make vs so to followe his doctrine and holy life, that we may truely repent, according to his preaching, and after his example constantly speake the trueth, boldly rebuke vice, and patiently suffer for the trueths sake, through Iesus Christ our Lord.

The Epistle.

Esa. 40.1. BE of good cheare my people, O ye Prophets, comfort my people, saieth your God, comfort Hierusalem at the heart, and tell her that her trauaile is at an ende, that her offence is pardoned, that shee hath receiued of the Lordes hand sufficient correction for all her sinnes. A voyce cried in Wildernes, Prepare the Way of the Lorde in the Wilderneſſe, make straight the path for our God in the desart. Let al valleys be exalted, and euery mountaine and hill be layd lowe. What so is crooked, let it be made straight, and let the rough be made plaine fieldes. For the glory of the Lord shal appeare, and al flesh shal at once see it. For why: the mouth of the Lord hath spoken it. The same voyce spake, Nowe crie. And the Prophet answered, What shall I crie: That all flesh is grasse, and that all the goodlines thereof is as the floure of the fielde. The grasse is withered, the floure falleth away. Euen so is the people as grasse, when the breath of ỹ Lord bloweth vpon them. Neuertheles, whether the grasse wither, or that the floure fade away, yet ỹ word of our God endureth for euer. Go vp vnto the high hil (O Sion) thou that bringest good tidings, lift vp thy voyce with power, O thou preacher Hierusalem, lift it vp without feare, and say

say vnto the cities of Juda, Beholde your God, beholde, the Lorde God shall come with power, and beare rule with his arme. Beholde, hee bringeth his treasure with him, and his workes go before him. He shall feede his flocke like an heardman: hee shall gather the Lambes together with his arme, and cary them in his bosome, and shall kindly entreate those that beare young.

The Gospel.

ELizabethes time came that shee should bee deliuered, & she brought forth a sonne. And her neighbours and her cousins heard say how the Lord had shewed great mercy vpon her, & reioyced with her. And it fortuned, that in the eight day they came to circumcise the childe, & called his name Zacharie, after the name of his father. And his mother answered and said, Not so, but his name shalbe called Iohn. And they said vnto her, There is none of thy kinred ỹ is named with this name. And they made signes to his father, howe hee woulde haue him called. And he asked for writing tables, & wrote, saying, His name is Iohn. And they marueyled al. And his mouth was opened immediately & his tongue also, & he spake & praysed God. And feare came on al them that dwelt nigh vnto him And al these sayings were noysed abroad throughout all the hie countrey of Iurie, & they ỹ heard them, layde them vp in their hearts, saying, What maner of child shal this be? And the hand of the Lorde was with him. And his father Zacharias was filled with the holy Ghost, and prophecied, saying, Praysed bee the Lorde God of Israel, for he hath visited & redeemed his people. And hath raysed vp an horne of saluation vnto vs, in the house of his seruant Dauid, euẽ as he promised by the mouth of his holy Prophets, which were since the worlde beganne. That wee shoulde be saued from our enemies, and from the hande of all that hate vs. That hee woulde deale mercifully with our fathers, and remember his holy Couenaunt. Luk. 1. 17.

That

S. Peters day.

that hee would perfourme the othe which hee ſware to our father Abraham, for to giue vs. That We, being deliuered out of the hands of our enemies, might ſerue him without feare all the dayes of our life, in ſuch holineſſe and righteouſnes, as are acceptable for him. And thou childe ſhalt bee called the Prophet of the higheſt: for thou ſhalt go before the face of the Lord to prepare his wayes. To giue knowledge of ſaluation vnto his people, for the remiſſion of ſinnes. Through the tender merry of our God, whereby the day ſpring from an high hath viſited vs. To giue light to them that ſit in darkeneſſe, and in the ſhadowe of death, and to guide our feete into the way of peace. And the childe grew, and waxed ſtrong in ſpirit, and was in wilderneſſe, till the day came when he ſhould ſhew himſelfe vnto the Iſraelites.

S. Peters day.

The Collect.

ALmightie God, which by thy ſonne Ieſus Chriſt, haſt giuen to thy Apoſtle S. Peter many excellent giftes, and commandedſt him earneſtly to feed thy flocke: make We beſeech thee all Biſhops and Paſtours diligently to preach thy holy Worde, & the people obediently to follow the ſame, that they may receiue the crowne of euerlaſting glory, through Ieſus Chriſt our Lord.

The Epiſtle.

Act. 12, 1. AT the ſame time, Herode the King ſtretched forth his hands to vexe certaine of the congregation, and hee killed James the brother of Iohn with the ſword. And becauſe hee ſaw it pleaſed the Iewes, he proceeded further, and tooke Peter alſo. Then were the dayes of ſweete bread. And When hee had caught him, hee put him in priſon alſo, and deliuered him to foure quaternions of Souldiers to be kept, intending after Eaſter to bring him foorth to the people. And Peter was kept in priſon, but prayer was made without ceaſing of the congregation vnto God for him. And when Herode would haue brought him out vnto the people, the ſame night ſlept Peter betweene two Souldiers,

bound

bound with two chaines, and the keepers before the doore kept the prison. And behold, the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him vp, saying, Arise vp quickely. And his chaines fell from his handes. And the Angel sayde vnto him, Girde thy selfe, and binde on thy sandales. And so he did. And he saith vnto him, Cast thy garment about thee, and followe mee. And hee came out, and followed him, and wist not that it was trueth which was done by the Angel, but thought he had seene a vision. When they were past the first and second watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by the owne accord: and they went out, and passed through one streete, and forthwith the Angel departed from him. And when Peter was come to himselfe, he sayd, Nowe I know of a suretie that the Lord hath sent his Angel, and hath deliuered mee out of the hand of Herode, and from all the wayting of the people of the Iewes.

The Gospel.

When Iesus came into the coasts of the Citie, which is called Cesarea Philippi, hee asked his disciples, saying, Whom doe men say that I the sonne of man am? They sayd, Some say that thou art Iohn Baptist, some Elias, some Ieremias, or one of the Prophets. Hee saith vnto them, But whom say ye that I am? Simon Peter answered, and said, Thou art Christ the sonne of the liuing God. And Iesus answered, & said vnto him, Happie art thou Simon ỹ sonne of Ionas: for flesh and blood hath not opened that vnto thee, but my father which is in heauen. And I say vnto thee, that thou art Peter, and vpon this rocke will I builde my congregation, and the gates of hell shall not preuaile against it. And I will giue vnto thee the keyes of the kingdome of heauen: And whatsoeuer thou bindest in earth, shalbe bounde in heauen: and whatsoeuer thou loosest in earth, shalbe loosed in heauen. Mat. 16. 13.

The

S. Iames the Apoſtle.

The Collect.

GRaunt, O mercifull God, that as thine holy Apoſtle Iames, leauing his father and all that he had, without delay was obedient vnto the calling of thy ſonne Ieſus Chriſt, and followed him: So we, forſaking all worldly and carnall affections, may be euermore ready to followe thy commandements, through Ieſus Chriſt our Lord.

The Epiſtle.

Actes 11. 27. IN thoſe dayes came Prophets from the Citie of Hieruſalem, vnto Antioche. And there ſtoode vp one of them named Agabus, and ſignified by the Spirit, that there ſhoulde bee great dearth throughout all the world, which came to paſſe in the Emperour Claudius dayes. Then the Diſciples, euery man according to his habilitie, purpoſed to ſend ſuccour vnto the brethren which dwelt in Iurie: which thing they alſo did, and ſent it to the elders by the handes of Barnabas and Saul. At the ſame time Herode the king ſtretched foorth his handes to vexe certaine of the congregation. And he killed Iames the brother of Iohn with the ſword: and becauſe he ſawe it pleaſed the Iewes, he proceeded further, and tooke Peter alſo.

The Goſpel.

Mat. 20. 20. THen came to him the mother of Zebedees children, with her ſonnes, worſhipping him, and deſiring a certaine thing of him. And hee ſayde vnto her, What wilt thou? Shee ſayde vnto him, Graunt that theſe my two ſonnes may ſit, the one on thy right hand, and the other on the left, in thy kingdome. But Ieſus anſwered and ſayde, Yee wote not what ye aſke. Are ye able to drinke of the cup that I ſhall drinke of? and to bee baptized with the baptiſme that I am baptized with? They ſayde vnto him, wee are. He ſayde vnto them, Yee ſhall drinke in deede of my cup, and be baptized with the baptiſme that I am baptized with:

but

S. Bartholomewe Apostle.

but to sit on my right hand and on my left, is not mine to giue, but it shall chaunce vnto them that it is prepared for of my father. And when the tenne heard this, they disdained at the two brethren. But Jesus called them vnto him, and sayd, Ye knowe that the princes of the nations haue dominion ouer them, and they that are great men, exercise authoritie vpon them. It shall not be so among you. But whosoeuer will be great among you, let him be your minister, and whosoeuer will be chiefe among you, let him bee your seruant: Euen as the sonne of man came not to be ministred vnto, but to minister, and to giue his life a redemption for many.

Saint Bartholomevve Apostle.

The Collect.

ALmightie and euerlasting God, which hast giuen grace to thine Apostle Bartholomewe, truely to beleeue and to preach thy worde: graunt, We beseech thee, vnto thy Church, both to loue that he beleeued, and to preach that hee taught, through Christ our Lord.

The Epistle.

BY the handes of the Apostles were many signes and wonders shewed among the people: and they were all together with one accorde in Solomons porch. And of other durst no man ioyne himselfe to them: neuertheless the people magnified them. The number of them that beleeued in the Lord, both of men and women, grewe more and more, in so much that they brought the sicke into the streetes, and laide them on beddes and couches, that at the least way the shadow of Peter when he came by, might shadow some of them. There came also a multitude out of the cities rounde about, vnto Hierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, and they were healed euery one. Act. 5. 12.

The

S. Bartholomewve Apoſtle.

The Goſpel.

Luke 22. 24.

AND there was a ſtrife among them, which of them ſhoulde ſeeme to bee the greateſt. And he ſayde vnto them, The kings of nations reigne ouer them, and they that haue authoritie vpon them, are called gratious Lords: but ye ſhall not ſo be. But he that is greateſt among you, ſhalbe as the yonger, and he that is chiefe, ſhalbe as he that doeth miniſter. For whether is greater, hee that ſitteth at meate, or hee that ſerueth? Is not he that ſitteth at meate? But I am among you as hee that miniſtreth. Yee are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my father hath appointed vnto me, that ye may eate and drinke at my table in my kingdome, and ſit on ſeates iudging the twelue tribes of Iſrael.

Saint Matthewve Apoſtle.

The Collect.

ALmighty God, which by thy bleſſed ſonne diddeſt call Matthewe from the receite of cuſtome, to bee an Apoſtle and Euangeliſt: graunt vs grace to forſake all couetous deſires and inordinate loue of riches, and to followe thy ſayde ſonne Jeſus Chriſt, who liueth and raigneth, &c.

The Epiſtle.

2. Cor. 4. 1.

SEeing that wee haue ſuch an office, euen as God hath had mercie on vs, wee go not out of kinde, but haue caſt from vs the clokes of vnhoneſtie, and walke not in craftineſſe, neither handle we the word of God deceitfully, but open the trueth, and report our ſelues to euery mans conſcience in ỹ ſight of God. If our Goſpel be yet hid, it is hid among them that are loſt, in whō the god of this world hath blinded the mindes of them which beleeue not, leſt the light of the Goſpel of the glorie of Chriſt (which is the image of God) ſhould ſhine vnto them. For we preach not our ſelues, but

but Christ Jesus to be the Lord, and our selues your seruants for Jesus sake. For it is God that commandeth the light to shine out of darkenesse, which hath shined in our hearts, for to giue the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel.

AND as Jesus passed foorth from thence, hee sawe a man (named Matthew) sitting at the receit of custome: and he sayde vnto him, Followe me. And hee arose, and followed him. And it came to passe, as Jesus sate at meate in his house, beholde, many Publicanes also and sinners that came, sate downe with Jesus and his disciples. And when the Pharisees sawe it, they said vnto his disciples, Why eateth your master with Publicanes and sinners? But when Jesus heard that, he sayde vnto them, They that be strong, neede not the Physition, but they that are sicke. Goe ye rather and learne what that meaneth: I will haue mercie, and not sacrifice. For I am not come to call the righteous, but sinners to repentance. Mat. 9.9.

S. Michael and all Angels.

The Collect.

EVerlasting God, which hast ordeined and constituted the seruices of all Angels, and men in a wonderfull order: mercifully graunt that they which alway doe thee seruice in heauen, may by thy appoyntment succour and defend vs in earth, through Jesus Christ our Lord.

The Epistle.

THere was a great battell in heauen: Michael and his Angels fought with the Dragon, and the Dragon fought with his Angels, and preuailed not, neither was their place founde any more in heauen. And the great Dragon, that olde Serpent, called Apo. 12.7

called the deuill and Satanas was cast out, which deceiueth all the World. And he was cast into the earth, and his angels were cast out also with him. And I heard a loude voyce, saying, In heauen is nowe made saluation, and strength, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they ouercame him by the blood of the Lambe, and by the word of their testimonie, and they loued not their liues vnto the death. Therefore reioyce ye heauens, and ye that dwell in them. Woe vnto the inhabiters of the earth, and of the sea, for the deuill is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short time.

The Gospel.

Mat. 18. 1. AT the same time came the disciples vnto Jesus, saying, Who is the greatest in the kingdom of heauen: Jesus called a child vnto him, and set him in the middest of them, and sayde, Verily I say vnto you, except yee turne and become as children, yee shall not enter into the kingdome of heauen. Whosoeuer therefore humbleth him selfe as this childe, that same is the greatest in the kingdome of heauen. And Whosoeuer receiueth such a childe in my name, receiueth me. But Who so doeth offend one of these litle ones which beleeue in me, it were better for him that a milstone were hanged about his necke, and that he were drowned in the depth of the sea. Woe vnto the world because of offences. Necessarie it is that offences come: but Wo vnto the man by Whom the offence commeth. Wherefore, if thy hand or thy foote hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life halte or maymed, rather then thou shouldest (hauing two hands, or two feete) be cast into euerlasting fire. And if thine eye offende thee, plucke it out, and cast it from thee: It is better for thee to enter into life with one eye, rather then (hauing two eyes)

to

S. Luke the Euangeliſt.

to be caſt into hell fire. Take heede that yee diſpiſe not one of theſe litle ones: For I ſay vnto you, that in heauen their angels doe alwayes behold the face of my father, which is in heauen.

S. Luke the Euangeliſt.

The Collect.

ALmightie God, which calledſt Luke ỹ Phyſition, whoſe prayſe is in the Goſpell, to be a Phyſition of the ſoule: it may pleaſe thee by the wholſome medicines of his doctrine, to heale all the diſeaſes of our ſoules, through thy ſonne Jeſus Chriſt our Lord.

The Epiſtle.

WAtch thou in all things, ſuffer afflictions, doe the worke throughlie of an Euangeliſt, fulfill thine office vnto the vttermoſt. Bee ſober. For I am now readie to bee offered, and the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my courſe, I haue kept the fayth. From hencefoorth there is laid vp for me a crowne of righteouſneſſe, which the Lord that is a righteous iudge ſhall giue mee at that day, not to mee only, but to all them that loue his comming. Doe thy diligence that thou mayeſt come ſhortly vnto me. For Demas hath forſaken mee, and loueth this preſent world, and is departed vnto Theſſalonica. Creſcens is gone to Galatia, Titus vnto Dalmatia, onely Lucas is with me. Take Marke, and bring him with thee, for hee is profitable vnto me for the miniſtration. And Tychicus haue I ſent vnto Epheſus. The cloke that I left at Troada with Carpus, when thou commeſt, bring with thee, and the bookes, but ſpecially the parchment. Alexander the copperſmith did mee much euill, the Lorde reward him according to his deedes: of whome be thou ware alſo, for hee hath greatly withſtand our wordes. 2. Tim. 4. 5.

Simon and Iude Apostles.

The Gospel.

Luk.10.1. THe Lorde appointed other seuentie (and two) also, and sent them two and two before him into euery citie and place, whither he himselfe would come. Therefore hee sayde vnto them, The harueſt is greate, but the labourers are fewe. Pray yee therefore the Lord of the harueſt to sende foorth labourers into his harueſt. Goe your wayes, behold, I sende you forth as lambes among wolues. Beare no wallet, neither scrip, or shoes, and salute no man by the way. Into whatsoeuer house ye enter, first say, Peace be to this house. And if the sonne of peace be there, your peace shall rest vpon him, if not, it shall returne to you againe. And in the same house tarie still, eating and drinking such as they giue: For the labourer is worthie of his reward.

Simon and Iude Apostles.

The Collect.

ALmightie God, which hast builded thy congregation vpon the foundation of the Apostles and Prophets, Jesu Christ himselfe being the head corner stone: Grant vs so to be ioyned together in vnitie of spirit by their doctrine, that we may be made an holy temple acceptable to thee, through Jesus Christ our Lord.

The Epistle.

Iude 1. IVdas the seruaunt of Jesus Christ, the brother of James, to them which are called and sanctified in God the father, and preserued in Jesus Christ: mercy vnto you, and peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, to exhort you that yee should continually labour in the fayth, which was once giuen vnto the Saintes. For there are certaine vngodly men, craftily crept in of which it was written afore-

time

time vnto such iudgement: They turne the grace of our God vnto wantonnesse, and deny God (which is the onely Lord) and our Lorde Jesu Christ. My minde is therefore to put you in remembrance, for as much as ye once know this, how that the Lord (after that hee had deliuered the people out of Egypt) destroyed them which after beleeued not. The angels also which kept not their first state, but left their owne habitation, hee hath reserued in euerlasting chaynes vnder darkenes, vnto the iudgement of the great day. Euen as Sodome and Gomorrhe, and the cities about them, which in like maner defiled themselues with fornication, and followed strange flesh, are set forth for an example, and suffer the paine of eternal fire. Likewise these being deceiued by dreames, defile the flesh, despise rulers, and speake euil of them that are in authoritie.

The Gospel.

THis commande I you, that ye loue Ioh. 15. 20.
together. If the world hate you, ye know it hated mee before it hated you. If ye were of the world, the world would loue his owne: howbeit, because ye are not of the world, but I haue chosen you out of the world, therefore the worlde hateth you. Remember the word that I said vnto you, The seruant is not greater then the Lorde. If they haue persecuted me, they wil also persecute you. If they haue kept my saying, they wil keepe yours also. But all these things wil they doe vnto you for my names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto them, they should haue had no sinne: but nowe haue they nothing to cloke their sinne withall. He that hateth mee, hateth my father also. If I had not done among them the workes which none other man did, they should haue had no sinne: but now haue they both seene and hated, not onely me, but also my father. But this happeneth, that the saying might bee fulfilled that is written in their lawe, They hated

me without a cause. But when the comforter is come, whom I will send vnto you from the father, euen the spirit of trueth (which proceedeth of the father) he shall testifie of me. And ye shall beare witnesse also, because ye haue bene with me from the beginning.

All Saints.

The Collect.

ALmightie God, which hast knit together thy elect in one Communion and fellowship, in the mystical body of thy sonne Christ our Lord: grant vs grace so to follow thy holy Saints in all vertuous and godly liuing, that we may come to those inspeakeable ioyes, which thou hast prepared for them that vnfainedly loue thee, through Iesus Christ our Lord, Amen.

The Epistle.

BEholde, I Iohn sawe another angel ascend from the rising of the sunne, which had the seale of the liuing God, and hee cryed with a loude voyce to the foure angels (to whome power was giuen to hurt the earth, and the sea) saying, Hurt not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their foreheads. And I heard the nomber of them which were sealed, and there were sealed an hundred & fourtie & foure thousand of all the tribes of the children of Israel.

Of the tribe of Iuda, were sealed xii. M.
Of the tribe of Ruben, were sealed xii. M.
Of the tribe of Gad, were sealed xii. M.
Of the tribe of Aser, were sealed xii. M.
Of the tribe of Nephthalim, were sealed xii. M.
Of the tribe of Manasses, were sealed xii. M.
Of the tribe of Simeon, were sealed xii. M.
Of the tribe of Leui, were sealed xii. M.
Of the tribe of Issachar, were sealed xii. M.
Of the tribe of Zabulon, were sealed xii. M.

Of

All Saints day.

Of the tribe of Joseph, were sealed xii. M.
Of the tribe of Beniamin, were sealed xii. M.

After this I beheldе, and loe, a great multitude (which no man can number) of all nations, and people, and tongues, stoode before the seate, and before the Lambe, clothed with long white garments, and Palmes in their hands, and cryed with a loud voyce, saying, Salvation be ascribed to him that sitteth vpon the seate of our God, and vnto the Lambe. And all the angels stoode in the compasse of the seate, and of the Elders, and the foure beasts, and fell before the seate on their faces, and worshipped God, saying, Amen: Blessing, and glorie, and wisedome, and thanke, and honour, and power, and might, be vnto our God for euermore, Amen.

The Gospel.

IEsus seeing the people, went vp into a mountayne, and when hee was set, his Disciples came to him. And after that hee had opened his mouth, hee taught them, saying, Blessed are the poore in spirite, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receyue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they which hunger and thirst after righteousnesse, for they shal be satisfied. Blessed are the mercifull, for they shall obteine mercie. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen. Blessed are yee when men reuile you, and persecute you, and shall falsely say all maner of euill sayings against you for my sake, reioyce and bee glad, for great is your reward in heauen. For so persecuted they the Prophets which were before you. Mat. 5. 1.

The order for the administra-

tion of the Lordes Supper, or holy Communion.

SO many as intend to be partakers of the holy Communion, ſhall ſignifie their names to the Curate ouer night, or els in the morning afore the beginning of Morning prayer, or immediately after.

And if any of thoſe be an open and notorious euill liuer, ſo that the Congregation by him is offended, or haue done any wrong to his neighbours, by worde or deede: the Curate hauing knowledge thereof, ſhall call him, and aduertiſe him in any wiſe not to preſume to the Lordes Table, vntill he haue openly declared himſelfe to haue truely repented and amended his former naughtie life, that the Congregation may thereby be ſatiſfied, which afore were offended, and that he haue recompenſed the parties whom hee hath done wrong vnto, or at the leaſt, declare himſelfe to be in full purpoſe ſo to doe, as ſoone as hee conueniently may.

The ſame order ſhall the Curate vſe with thoſe betwixt whom hee perceiueth malice and hatred to reigne, not ſuffering them to be partakers of the Lordes Table, vntill he know them to be reconciled. And if one of the parties ſo at variance, bee content to forgiue from the bottome of his heart, all that the other hath treſpaſſed againſt him, and to make amends for that he himſelfe hath offended, & the other partie will not bee perſwaded to a godly vnitie, but remaine ſtill in his frowardneſſe and malice: the Miniſter in that caſe ought to admit the penitent perſon to the holy Communion, and not him that is obſtinate.

The Table hauing at the Communion time a faire white linnen cloth vpon it, ſhall ſtand in the bodie of the Church, or in the Chancell, where Morning prayer and Euening prayer be appointed to be ſaid. And the Prieſt ſtanding at the North ſide of the table, ſhall ſay the Lords prayer with this Collect following.

The Communion.

ALmightie God, vnto whom all hearts be open, all deſires knowen, and from whom no ſecrets are hid: cleanſe the thoughts of our hearts by the inſpiration of thy holy ſpirite, that we may perfectly loue thee, and woorthilie magnifie thy holy Name, through Chriſt our Lord, Amen.

Then ſhal the Prieſt reherſe diſtinctly al the ten Commandements: and the people kneeling, ſhal after euery Commandement, aske Gods mercy for their tranſgreſſion of the ſame, after this ſort.

The

The Communion.

The Minister.

GOd spake these wordes, and sayde, I am the Lorde thy God: Thou shalt haue none other gods but me.

People.

Lord haue mercy vpon vs, and encline our hearts to keepe this Lawe.

Minister.

Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bowe downe to them, nor worship them: For I the Lord thy God am a ielous God, and visite the sinne of the fathers vpon the children, vnto the third & fourth generation of them that hate me, and shewe mercy vnto thousands in them that loue me, and keepe my commandements.

People.

Lord haue mercie vpon vs, & encline our hearts to keepe this Lawe.

Minister.

Thou shalt not take the name of the Lorde thy God in vaine: for the Lord wil not hold him guiltles that taketh his name in vaine.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour and doe all that thou hast to doe, but the seuenth day is the Sabboth of the Lorde thy God. In it thou shalt doe no maner of worke, thou and thy sonne, and thy daughter, thy man seruant, and thy mayde seruant, thy cattell, and the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day: wherefore the Lorde blessed the seuenth day, and halowed it.

People.

Lord haue mercy vpon vs, and encline our hearts to keep this Law.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

The Communion.

People.

Lord haue mercy vpon vs, and encline our hearts &c.

Minister.

Thou shalt doe no murther.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Thou shalt not commit adulterie.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Thou shalt not steale.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Thou shalt not beare false Witnesse against thy neighbour.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours Wife, nor his seruant, nor his maid, nor his Oxe, nor his Asse, nor any thing that is his.

People.

Lord haue mercy vpon vs, and Write all these thy lawes in our hearts, We beseech thee.

Then shall follow the Collect of the day, with one of these two Collects following for the Queene, the Priest standing vp, and saying.

Let vs pray.

ALmightie God, Whose kingdome is euerlasting, and power infinite, haue mercie vpon the Whole congregation, & so rule the heart of thy chosen seruant Elizabeth, our Queene and gouernour, that shee (knowing Whose minister shee is) may aboue all things seeke thy honour and glory, and that We her subiects (duely considering Whose authoritie she hath) may faithfully serue, honour, and humbly obey her, in thee, and for thee, according to thy blessed Word and ordinance, through Iesus Christ our Lord, Who With thee and the holy Ghost, liueth and raigneth euer one God, World Without end, Amen.

Almightie

The Communion.

ALmightie and euerlasting God, wee be taught by thy holy Word, that the hearts of Kings are in thy rule & gouernance, and that thou doest dispose and turne them as it seemeth best to thy godly Wisedome: We humbly beseech thee so to dispose and gouerne the heart of Elizabeth thy seruant, our Queene and gouernour, that in all her thoughts, Wordes, and Workes, shee may euer seeke thy honour and glorie, and studie to preserue thy people committed to her charge, in wealth, peace, and godlinesse: Graunt this, O mercifull Father, for thy deare sonnes sake Iesus Christ our Lord, Amen.

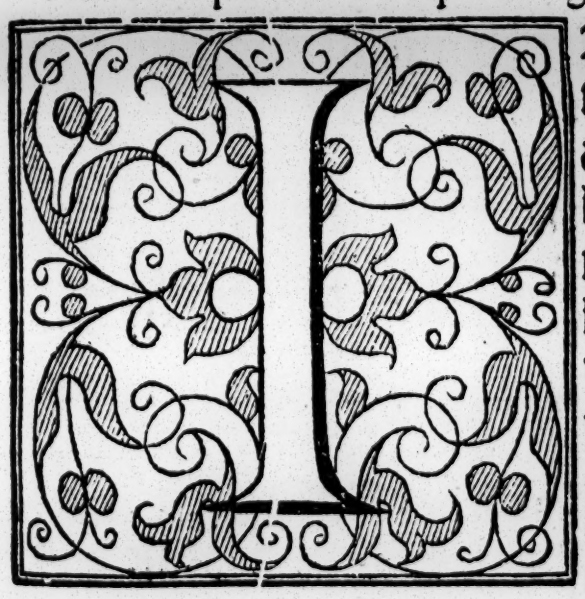
Immediatly after the Collects, the Priest shall reade the Epistle, beginning thus.

The Epistle Written in the Chapter of.

And the Epistle ended, he shall say the Gospel, beginning thus.

The Gospel Written in the Chapter of.

And the Epistle and Gospel being ended, shalbe said the Creede.



Beleeue in one God the father almighty, maker of heauen & earth, and of al things visible and inuisible: & in one Lord Iesus Christ, the onely begotten sonne of God, begotten of his father before all worlds, God of god, light of light, very God of very God, begotten, not made, being of one substance with the father, by whō al things were made: Who for vs men and for our saluation, came downe from heauen, and was incarnate by the holy Ghost of the virgin Marie, and was made man, and was crucified also for vs vnder Pontius Pilate. Hee suffered, and was buried, and the third day hee rose againe according to the Scriptures, and ascended into heauen, and sitteth at the right hand of the father. And hee shall come againe with glory to iudge both the quicke and the dead: whose kingdome shall haue no ende. And I beleeue in the holy Ghost, the Lord and giuer of life, who proceedeth from the father and the sonne, Who with the father and the sonne together is worshipped and glorified, Who spake by the Prophets.

Prophets. And I beleeue one Catholique and Apostolique Church. I acknowledge one baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

After the Creede, if there be no sermon, shall follow one of the Homilies alreadie set forth, or hereafter to bee set forth by common authoritie.

After such Sermon, Homilie, or exhortation, the Curate shall declare vnto the people, whether there bee any holy daies, or fasting daies the weeke folowing, and earnestly exhort them to remember the poore, saying one or moe of these sentences following, as he thinketh most conuenient by his discretion.

Matth. 5. Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

Matth. 6. Lay not vp for your selues treasure vpon the earth, where the rust and moth doeth corrupt, and where theeues breake through and steale: but laye vp for your selues treasures in heauen, where neither rust nor moth doth corrupt, & where theeues doe not breake through and steale.

Matth. 7. Whatsoeuer ye would that men should doe vnto you, euen so doe vnto them, for this is the Lawe and the Prophets.

Matth. 7. Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but he that doth the wil of my Father which is in heauen.

Luk. 19. Zache stood forth, and said vnto the Lord, Behold Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure folde.

1. Cor. 9. Who goeth a warfare at any time of his owne cost? who planteth a vineyard, and eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke?

1. Cor. 9. If we haue sowen vnto you spirituall things, is it a great matter if we shall reape your worldly things?

1. Cor. 9. Doe yee not knowe, that they which minister about holy things, liue of the sacrifice? and they which waite of the altar, are partakers with the altar? Euen so hath the Lord also ordeined, that they which preach the Gospel, should liue of the Gospel.

The Communion.

He which ſoweth litle, ſhall reape litle: and he that ſoweth plenteouſly, ſhal reape plenteouſly. Let euery man doe accoꝛding as he is diſpoſed in his heart, not grudging, oꝛ of neceſſitie, foꝛ God loueth a cheerefull giuer. 2. Cor. 9.

Let him that is taught in the woꝛd, miniſter vnto him that teacheth in all good things. Be not deceiued, God is not mocked: Foꝛ whatſoeuer a man ſoweth, that ſhall he reape. Gal. 6.

While we haue time, let vs doe good vnto all men, and ſpecially vnto them which are of the houſhold of faith. Gal. 6.

Godlineſſe is great riches, if a man be content with that he hath: foꝛ we bꝛought nothing into the woꝛld, neither may we cary any thing out. 1. Tim. 6.

Charge them which are rich in this woꝛld, that they be readie to giue, and glad to diſtribute, laying vp in ſtoꝛe foꝛ themſelues a good foundation againſt the time to come, that they may attaine eternall life. 1. Tim. 6.

God is not vnrighteous, that he will foꝛget your woꝛkes and labour that pꝛoceedeth of loue, which loue ye haue ſhewed foꝛ his names ſake, which haue miniſtred vnto ỹ Saints, and yet doe miniſter. Heb. 6.

To doe good, and to diſtribute foꝛget not, foꝛ with ſuch ſacrifices, God is pleaſed. Heb. 13.

Who ſo hath this woꝛlds good, and ſeeth his bꝛother haue neede, and ſhutteth vp his compaſſion from him, howe dwelleth the loue of God in him? 1. Iohn 3.

Giue almes of thy goods, and turne neuer thy face from any pooꝛe man, and then the face of the Lord ſhall not be turned away from thee. Tob. 4.

Be merciful after thy power. If thou haſt much, giue plenteouſly. If thou haſt litle, doe thy diligence gladly to giue of that little: foꝛ ſo gathereſt thou thy ſelfe a good reward in the day of neceſſitie. Tob. 4.

He that hath pitie vpon the pooꝛe, lendeth vnto the Lord: and looke what he laieth out, it ſhalbe paid him againe. Prou. 19.

Bleſſed bee the man that pꝛouideth foꝛ the ſicke and needie: the Lord ſhall deliuer him in the time of trouble. Pſal. 61.

Then ſhall the Churchwardens, or ſome other by them appoynted, gather the deuotion of the people, and put the ſame into the

the poore mens boxe, and vpon the offring daies appointed, euery man and woman ſhal pay to the Curate the due and accuſtomed offrings. After which done, the Prieſt ſhall ſay.

¶ Let vs pray for the Whole ſtate of Chriſtes Church militant here in earth.

If there be no almes giuen vnto the poore, then ſhall the words (of accepting our almes) be left vnſaid.

ALmightie and euerliuing GOD, which by the holy Apoſtle haſt taught vs to make prayers and ſupplications, and to giue thankes for all men: Wee humbly beſeech thee, moſt mercifully (to accept our almes, and) to receiue theſe our prayers, which We offer vnto thy diuine Maieſtie, beſeeching thee to inſpire continually the vniuerſall Church with the ſpirite of trueth, vnitie, and concorde: and graunt that all they that doe confeſſe thy holy name, may agree in the trueth of thy holy Word, and liue in vnitie and godly loue. We beſeech thee alſo to ſaue and defend all Chriſtian kings, princes, and gouernours, and ſpecially thy ſeruant Elizabeth our Queene, that vnder her We may be godly and quietly gouerned: and grant vnto her Whole counſaile, and to all that bee put in authoritie vnder her, that they may truely and indifferently miniſter iuſtice, to the puniſhment of wickedneſſe and vice, and to the maintenance of Gods true religion and vertue. Giue grace (O heauenly Father) to all Biſhoppes, Paſtours, and Curates, that they may both by their life and doctrine ſet forth thy true and liuely Word, and rightly and duely adminiſter thy holy Sacraments: and to all thy people giue thy heauenly grace, and ſpecially to this Congregation here preſent, that With meeke heart and due reuerence, they may heare and receiue thy holy Word, truely ſeruing thee in holineſſe and righteouſneſſe all the dayes of their life. And We moſt humbly beſeech thee of thy goodnes, O Lord, to comfort and ſuccour all them Which in this tranſitorie life be in trouble, ſorow, neede, ſickneſs, or any other aduerſitie: Grant this, O father, for Jeſus Chriſtes ſake our onely mediatour and aduocate. Amen.

Then

The Communion.

Then ſhal follow this exhortation at certaine times, when the Curate ſhall ſee the people negligent to come to the holy Cõmunion.

WEe bee come together at this time (dearely beloued bzethzen) to feede at the Lozdes Supper, vnto the which in Gods behalfe I bidde you all that bee here pzeſent, and beſeech you foz the Lozde Jeſus Chziſtes ſake, that yee will not refuſe to come thereto, being ſo louingly called and bidden of GOD him ſelfe. Yee knowe howe grieuous and vnkinde a thing it is, when a man hath pzepared a rich feaſt, decked his table with all kinde of pzouiſion, ſo that there lacketh nothing but the gheſtes to ſit downe, and yet they which be called (without any cauſe) moſt vnthankefully refuſe to come. Which of you in ſuch a caſe would not bee mooued? Who Woulde not thinke a great iniurie and wzong done vnto him? Wherefoze moſt dearely beloued in Chziſt, take yee good heede, leſt ye, withdzawing your ſelues from this holy Supper, pzouoke Gods indignation againſt you. It is an eaſie matter foz a man to ſay, I will not communicate, becauſe I am otherwiſe letted with wozldly buſineſſe. But ſuch excuſes bee not ſo eaſily accepted and allowed befoze God. If any man ſay, I am a grieuous ſinner, and therefoze am afraide to come: Wherefoze then do you not repent and amend? When God calleth you, be not you aſhamed to ſay you will not come? When you ſhould returne to GOD, will you excuſe your ſelfe, and ſay, that you be not readie? Conſider earneſtly with your ſelues, howe litle ſuch fained excuſes ſhall auaile befoze GOD. They that refuſed the feaſt in the Goſpel, becauſe they had bought a Farme, oz Woulde trie their yokes of Oxen, oz becauſe they were married, were not ſo excuſed, but counted vnwozthie of the heauenly feaſt. I foz my part am here pzeſent, and accozding to mine office, I bid you in the name of God, I call you in Chziſtes behalfe, I exhozt you, as you loue your owne ſaluation, that ye will be partakers of this holy Communion. And as the Sonne of God did vouchſafe to yeelde vp his ſoule by death vpon the croſſe foz your health: Euen ſo it is your duetie to receiue the Communion together in

the

the remembrance of his death, as he himselfe commaunded. Nowe, if you will in no wise thus doe, consider with your selues howe great iniurie you doe vnto God, and howe sore punishment hangeth ouer your heads for the same. And where as you offende God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that vnto this vnkindnesse ye will not adde any more: which thing ye shall doe, if yee stande by as gazers and lookers on them that doe communicate, and be not partakers of the same your selues. For what thing can this be accounted else, then a further contempt and vnkindnesse vnto God: Truely, it is a great vnthankefulnesse to say nay, when ye bee called: but the fault is much greater when men stand by, and yet will neither eate nor drinke this holy Communion with other. I pray you what can this be else, but euen to haue the mysteries of Christ in derision: It is sayde vnto all, Take ye, and eate, Take and drinke yee all of this, Doe this in remembrance of mee. With what face then, or with what coũtenance, shal ye heare those wordes: what will this be else, but a neglecting, a despising, and mocking of the Testament of Christ: wherefore rather then ye should so doe, depart you hence, and giue place to them that bee godly disposed. But when you depart, I beseech you ponder with your selues, from whom ye depart. Ye depart from the Lords table, yee depart from your brethren, and from the banquet of most heauenly foode. These things if ye earnestly consider, yee shall by Gods grace returne to a better minde, for the obteining whereof, wee shall make our humble petitions, while wee shall receiue the holy Communion.

And sometime shalbe sayd this also, at the discretion of the Curate.

DEarely beloued, forasmuch as our duetie is to render to almightie God our heauenly father most hearty thanks, for that he hath giuen his sonne our Sauiour Iesus Christ, not onely to die for vs, but also to be our spirituall food and sustenance, as it is declared vnto vs, as wel by

Gods

Gods word, as by the holy Sacraments of his blessed body and blood, the which being so comfortable a thing to them which receiue it worthily, and so dangerous to them that will presume to receiue it vnworthily: my duetie is to exhort you to consider the dignitie of the holy mysterie, and the great perill of the vnworthie receiuing thereof, and so to search and examine your owne consciences, as you should come holy and cleane to a most godly and heauenly feast, so that in no wise you come but in the mariage garment required of God in holy Scripture, and so come and be receiued, as worthie partakers of such a heauenly Table. The way and meanes thereto, is: First to examine your liues & conuersation by the rule of Gods commandements, and wherein so euer ye shall perceiue your selues to haue offended, either by will, worde, or deed, there bewaile your owne sinfull liues, and confesse your selues to Almightie God, with full purpose of amendement of life. And if yee shall perceiue your offences to be such, as be not only against God, but also against your neighbours: then ye shall reconcile your selues vnto them, ready to make restitution & satisfaction, according to the vttermost of your powers, for all iniuries and wrongs done by you to any other, and likewise being ready to forgiue other that haue offended you, as you woulde haue forgiuenesse of your offences at Gods hand: For otherwise the receiuing of the holy Communion doeth nothing els but encrease your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercie, and with a quiet conscience: therefore if there be any of you, which by the meanes aforesaid cannot quiet his owne conscience, but requireth further comfort or counsell, then let him come to mee, or some other discreete and learned Minister of Gods word, and open his griefe, that hee may receiue such ghostly counsaile, aduice, and comfort, as his conscience may bee relieued, and that by the ministerie of Gods word he may receiue comfort, and the benefite of absolution, to the quieting of his conscience, and auoyding of all scruple and doubtfulnesse.

Then

The Communion.

Then ſhall the Prieſt ſay this exhortation.

DEarely beloued in the Lord, yee that minde to come to the holy Communion of the bodie and blood of our Sauiour Chriſt, muſt conſider what Saint Paul writeth to the Corinthians, howe he exhorteth al perſons diligently to trie and examine themſelues, before they preſume to eate of that bread, and drinke of that cuppe. For as the benefite is great, if with a true penitent heart and liuely faith wee receiue that holy Sacrament (for then we ſpiritually eate the fleſh of Chriſt and drinke his blood, then wee dwell in Chriſt, and Chriſt in vs, wee be one with Chriſt, and Chriſt with vs:) So is the danger great, if wee receiue the ſame vnworthily. For then wee bee guiltie of the body and blood of Chriſt our Sauiour: wee eate and drinke our owne damnation, not conſidering the Lordes bodie: wee kindle Gods wrath againſt vs: wee prouoke him to plague vs with diuers diſeaſes, and ſundrie kindes of death. Therefore if any of you be a blaſphemer of GOD, an hinderer or ſlaunderer of his word, an adulterer, or bee in malice or enuie, or in any other grieuous crime, bewaile your ſinnes, and come not to this holy table, leſt after the taking of that holy Sacrament, the deuill enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoule. Judge therefore your ſelues (brethren) that ye be not iudged of the Lord. Repent you truely for your ſinnes paſt: haue a liuely and ſtedfaſt faith in Chriſt our Sauiour. Amend your liues, and bee in perfect charitie with all men, ſo ſhall yee be meete partakers of thoſe holy myſteries. And aboue all things, ye muſt giue moſt humble and hearty thanks to God the Father, the Sonne, and the holy Ghoſt, for the redemption of the world, by the death and paſſion of our Sauiour Chriſt, both God and man, who did humble himſelf euen to the death vpon the croſſe, for vs miſerable ſinners, which lay in darkeneſſe and ſhadowe of death, that he might make vs the children of God, and exalt vs to euerlaſting life. And to the ende that wee ſhoulde alway remember the exceeding great loue of our maſter and onely Sauiour Jeſus Chriſt,

thus

thus dying for vs, and the innumerable benefites which (by his precious bloudshedding) he hath obtained to vs: he hath instituted and ordained holy mysteries, as pledges of his loue and continuall remembrance of his death, to our great and endlesse comfort. To him therfore, With the Father, and the holy Ghost, let vs giue (as we are most bounden) continuall thanks, submitting our selues wholy to his holy Will & pleasure, and studying to serue him in true holinesse and righteousnesse all the dayes of our life. Amen.

Then shall the Priest say to them that come to receiue the holy Communion.

YOu that do truely and earnestly repent you of your sinnes, and bee in loue and charitie with your neighbours, and intend to leade a newe life, following the commaundements of God, and walking from henceforth in his holie wayes: Draw neere, and take his holy Sacrament to your comfort, make your humble confession to almightie God, before this congregation here gathered together in his holy name, meekely kneeling vpon your knees.

Then shall this generall confession bee made, in the name of all those that are minded to receiue the holy Communion, either by one of them, or els by one of the Ministers, or by the Priest himselfe, all kneeling humbly vpon their knees.

ALmightie God, Father of our Lorde Jesus Christ, maker of all things, Judge of all men, wee knowledge and bewayle our manifolde sinnes and wickednesse, which wee from time to time most grieuously haue committed, by thought, worde and deede, agaynst thy diuine Maiesty, prouoking most iustly thy wrath and indignation against vs. Wee doe earnestly repent, and be heartily sorye for these our misdoings, the remembrance of them is grieuous vnto vs, the burden of them is intolerable: Haue mercy vpon vs, haue mercie vpon vs, most merciful father, for thy sonne our Lord Jesus Christes sake, forgiue vs all that is past, and

graunt that wee may euer hereafter ſerue and pleaſe thee, in newneſſe of life, to the honor and glory of thy name, through Jeſus Chriſt our Lord. Amen.

Then ſhall the Prieſt, or the Biſhop (being preſent) ſtand vp, and turning himſelfe to the people, ſay thus.

ALmightie God our heauenly father, who of his great mercie hath promiſed forgiueneſſe of ſinnes to all them which with hartie repentance and true fayth turne vnto him: Haue mercie vpon you, pardon and deliuer you from all your ſinnes, confirme & ſtrengthen you in all goodneſſe, and bring you to euerlaſting life, through Jeſus Chriſt our Lord, Amen.

Then ſhall the Prieſt alſo ſay.

HEare what comfortable wordes our Sauiour Chriſt ſayeth to all that truely turne to him. Come vnto me all that trauaile and be heauy laden, and I will refreſh you. So God loued the worlde, that hee gaue his onelybegotten ſonne, to the ende that all that beleeue in him, ſhould not periſh, but haue life euerlaſting.

HEare alſo what Saint Paul ſaith.

This is a true ſaying, and worthie of all men to be receiued, that Jeſus Chriſt came into the world to ſaue ſinners.

HEare alſo what Saint John ſaith.

If any man ſinne, we haue an aduocate with the father, Jeſus Chriſt the righteous, and hee is the propitiation for our ſinnes.

After which the Prieſt ſhal proceed, ſaying.

Lift vp your hearts.

Anſwere.

We lift them vp vnto the Lord.

Prieſt.

Let vs giue thankes vnto our Lord God.

Anſwere.

It is meete and right ſo to do.

Prieſt.

It is very meete, right, and our bounden duetie, that wee ſhould at all times, and in all places, giue thankes vnto thee, O Lord holy father, almightie euerlaſting God.

Here

The Communion.

Here ſhall follow the proper preface, according to the time, if there be any ſpecially appointed: or els immediately ſhall folow, **Therefore with angels and archangels, &c.**

Proper Prefaces.

Vpon Chriſtmaſſe day, and ſeuen dayes after.

BEcauſe thou diddeſt giue Jeſus Chriſt thine onely ſonne to be borne as this day for vs, Who by the operation of the holy ghoſt, Was made very man, of the ſubſtance of the Virgin Marie his mother, and that Without ſpot of ſinne, to make vs cleane from all ſinne. Therefore with angels and archangels, &c.

Vpon Eaſter day, and ſeuen dayes after.

BVt chiefly are We bound to prayſe thee, for the glorious reſurrection of thy ſonne Jeſus Chriſt our Lord: for he is the very Paſchall Lambe Which was offered for vs, and hath taken away the ſinne of the World, Who by his death hath deſtroyed death, and by his riſing to life againe, hath reſtored to vs euerlaſting life. Therefore With angels, &c.

Vpon the Aſcention day, and ſeuen dayes after.

THrough thy moſt deare beloued ſonne Jeſus Chriſt our Lorde, Who after his moſt glorious reſurrection manifeſtly appeared to al his Apoſtles, and in their ſight aſcended vp into heauen, to prepare a place for vs, that Where he is, thither might Wee alſo aſcend, and raigne With him in glorie. Therefore With angels and archangels, &c.

Vpon Whitſunday, and ſixe dayes after.

THrough Jeſus Chriſt our Lorde, according to Whoſe moſt true promiſe the holy Ghoſt came downe this day from heauen, With a ſudden great ſounde, as it had beene a mightie Winde, in the likeneſſe of fierie tongues, lighting vpon the Apoſtles, to teache them, and to leade them to all trueth, giuing them both the gift of

diuerſe languages, and alſo boldeneſſe with feruent zeale, conſtantly to preach the Goſpell vnto all nations, whereby we are brought out of darkeneſſe and errour, into the cleare light and true knowledge of thee, and of thy ſonne Jeſus Chriſt. Therefore with angels, &c.

Vpon the feaſt of Trinitie only.

IT is very meete, right, and our bounden duetie, that we ſhould at all times and in all places, giue thankes to thee, O Lorde, almightie & euerlaſting God, which art one God, one Lorde, not one onely perſon, but three perſons in one ſubſtance. For that which we beleeue of the glorie of the father, the ſame we beleeue of the ſonne, and of the holy Ghoſt, without any difference, or inequalitie. Therefore, &c.

After which Prefaces, ſhall follow immediately.

THerefore with angels and archangels, and with all the companie of heauen, we laude and magnifie thy glorious name, euermore praying thee, and ſaying, Holy, holy, holy, Lord God of hoſtes. Heauen and earth are full of thy glorie. Glorie be to thee, O Lord moſt high.

Then ſhall the Prieſt kneeling downe at Gods boord, ſay in the name of all them that ſhall receiue the Communion, this prayer following.

WE doe not preſume to come to this thy table (O mercifull Lord) truſting in our owne righteouſneſſe, but in thy manifolde and great mercies. Wee bee not worthie ſo much as to gather vp ỹ crummes vnder thy table. But thou art the ſame Lorde, whoſe propertie is alwayes to haue mercie: graunt vs therefore gracious Lord, ſo to eate the fleſh of thy deare ſonne Jeſus Chriſt, and to drinke his blood, that our ſinfull bodies may bee made cleane by his bodye, and our ſoules waſhed through his moſt precious blood, and that we may euermore dwell in him, and he in vs. Amen.

Then

The Communion.

Then the Prieſt ſtanding vp, ſhall ſay as followeth.

ALmightie God our heauenly Father, which of thy tender mercie didſt giue thine onely ſonne Jeſus Chriſt to ſuffer death vpon ỹ Croſſe for our redemption, who made there (by his one oblation of himſelfe once offred) a full, perfect, and ſufficient ſacrifice, oblation, & ſatiſfaction for the ſinnes of the whole world, and did inſtitute, and in his holy Goſpel commaund vs to continue a perpetuall memorie of that his precious death, vntill his comming againe: Heare vs, O mercifull father, we beſeech thee, and graunt that we, receiuing theſe thy creatures of bread and wine, according to thy ſonne our Sauiour Jeſus Chriſtes holy inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed bodie and blood: who in the ſame night that he was betrayed, tooke bread, & when he had giuen thankes, he brake it, and gaue it to his diſciples, ſaying, Take, eate, this is my body, which is giuen for you, doe this in remembrance of me. Likewiſe after ſupper he tooke the cup, and when hee had giuen thankes, he gaue it to them, ſaying, Drinke ye all of this, for this is my blood of the new Teſtament, which is ſhed for you and for many for the remiſſion of ſinnes: do this as oft as ye ſhall drinke it in remembrance of me.

Then ſhall the Miniſter firſt receiue the Communion in both kinds himſelfe, and next deliuer it to other Miniſters (if any be there preſent) that they may helpe the chiefe Miniſter, and after, to the people in their handes, kneeling. And when he deliuereth the bread, he ſhall ſay.

The bodie of our Lorde Jeſus Chriſt which was giuen for thee, preſerue thy body and ſoule into euerlaſting life: and take and eate this in remembrance that Chriſt dyed for thee, and feede on him in thine heart by fayth, with thankeſgiuing.

The Communion.

And the Miniſter that deliuereth the cup, ſhall ſay.

The blood of our Lorde Jeſus Chriſt which was ſhed for thee, preſerue thy body and ſoule into euerlaſting life: and drinke this in remembrance that Chriſtes blood was ſhed for thee, and be thankefull.

Then ſhall the Prieſt ſay the Lordes prayer, the people repeating after him euery petition. After ſhall be ſaid as followeth.

O Lord & heauenly father, wee thy humble ſeruants entirely deſire thy fatherly goodneſſe, mercifully to accept this our ſacrifice of prayſe and thankeſgiuing, moſt humbly beſeeching thee to graunt, that by the merites and death of thy ſonne Jeſus Chriſt, and through fayth in his blood, We and all thy whole Church may obtaine remiſſion of our ſinnes, and all other benefites of his Paſſion. And here We offer and preſent vnto thee, O Lord, our ſelues our ſoules and bodies, to be a reſonable, holy, and liuely ſacrifice vnto thee, humbly beſeeching thee, that all wee which be partakers of this holy Communion, may be fulfilled With thy grace and heauenly benediction. And although We be vnworthy, through our manifold ſinnes, to offer vnto thee any ſacrifice: yet We beſeech thee to accept this our bounden duetie and ſeruice, not Weighing our merites, but pardoning our offences, through Jeſus Chriſt our Lord, by Whom, & With Whome, in the vnitie of the holy Ghoſt, all honour and glorie be vnto thee, O father almightie, World without end, Amen.

Or this.

Almightie and euerliuing God, wee moſt heartily thanke thee, for that thou doeſt vouchſafe to feede vs Which haue duely receyued theſe holy myſteries, With the ſpirituall foode of the moſt precious bodie and blood of thy ſonne our Sauiour Jeſus Chriſt, and doeſt aſſure vs thereby of thy fauour and goodnes toWard vs, and that We bee very members incorporate

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in thy mysticall body, Which is the blessed company of all faithfull people, and be also heyres through hope, of thy euerlasting kingdome, by the merites of the most precious death and passion of thy deare sonne: Wee nowe most humbly beseeche thee, O heauenly father, so to assist vs with thy grace, that we may continue in that holy fellowship, and doe all such good workes as thou hast prepared for vs to walke in, through Jesus Christ our Lord, to whome with thee and the holy Ghost, be all honour and glorie, world without ende. Amen.

Then shall be said or sung.

GLorie be to God on high, & in earth peace, good will towards men. We prayse thee, we blesse thee, we worship thee, we glorifie thee, wee giue thanks to thee for thy great glorie, O Lord God heauenly king, God the father almightie. O Lord, the onely begotten sonne Jesu Christ, O Lord God, Lambe of GOD, sonne of the father, that takest away the sinnes of the world, haue mercie vpon vs. Thou that takest away the sinnes of the worlde, haue mercie vpon vs. Thou that takest away the sinnes of the world, receiue our prayer. Thou that sittest at the right hand of God the father, haue mercie vpon vs. For thou onely art holy, thou onely art the Lord, thou onely O Christ, with the holy Ghost, art most high in the glorie of God the father, Amen.

Then the Priest, or the Bishop, if he bee present, shall let them depart with this blessing.

THe peace of God which passeth all vnderstanding, keepe your hearts and mindes in the knowledge, and loue of God, and of his sonne Jesus Christ our Lorde: and the blessing of God almightie, the father, the sonne, and the holy Ghost, bee amongst you, and remaine with you alwayes, Amen.

The Communion.

Collects to be said after the offertorie, when there is no Communion, euery such day one. And the same may be sayd also as often as occasion shall serue, after the Collects either of Morning and Euening prayer, Communion, or Letany, by the discretion of the Minister.

ASsist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruantes towarde the attainement of euerlasting saluation, that among al the changes and chances of this mortall life, they may euer bee defended by thy most gratious and readie helpe, through Christ our Lord, Amen.

ALmightie Lorde and euerliuing God, vouchsafe, wee beseech thee, to direct, sanctifie and gouerne, both our heartes and bodies in the wayes of thy lawes, and in the works of thy commandements, that thorow thy most mightie protection, both here and euer, we may be preserued in body & soule, through our Lord and Sauiour Jesus Christ, Amen.

GRaunt wee beseech thee almightie God, that the wordes which wee haue heard this day with our outward eares, may thorowe thy grace be so grafted inwardly in our heartes, that they may bring foorth in vs the fruite of good liuing, to the honour and praise of thy name, through Jesus Christ our Lord, Amen.

PReuent vs, O Lorde, in all our doings, with thy most gratious fauour, and further vs with thy continuall helpe, that in all our workes begunne, continued, and ended in thee, We may glorifie thy holy name, and finally by thy mercy obtaine euerlasting life, thorow Jesus Christ our Lord, Amen.

ALmightie GOD, the fountaine of all wisedome, which knowest our necessities before we aske, and our ignorance in asking: wee beseech thee to haue compassion vpon our infirmities, and those things which

which for our vnworthinesse wee dare not, and for our blindnesse we cannot aske, vouchsafe to giue vs, for the worthinesse of thy sonne Iesus Christ our Lord, Amen.

ALmightie GOD, which hast promised to heare the petitions of them that aske in thy sonnes name, wee beseech thee mercifully to encline thine eares to vs that haue made now our prayers and supplications vnto thee, and grant that those things which we haue faithfully asked according to thy will, may effectually be obteined, to the reliefe of our necessitie, & to the setting forth of thy glory, through Iesus Christ our Lord, Amen.

¶ Vpon the holy dayes (if there be no Communion) shall be said all that is appoynted at the Communion, vntill the ende of the homilie, concluding with the generall prayer (**for the whole state of Christes Church militant here in earth**) and one or moe of these Collects before rehearsed, as occasion shall serue.

And there shalbe no celebration of the Lordes Supper, except there bee a good number to communicate with the Priest, according to his discretion.

And if there be not aboue twentie persons in the parish, of discretion to receiue the Communion, yet there shalbe no Communion, except foure or three at the least communicate with the Priest.

And in the Cathedral and Collegiate Churches, where be many Priests and Deacons, they shall all receiue the Communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrary.

And to take away the superstition, which any person hath or might haue in the bread and wine, it shall suffice that the bread bee such as is vsuall to bee eaten at the table with other meates, but the best and purest wheate bread that conueniently may be gotten. And if any of the bread and wine remaine, the Curate shall haue it to his owne vse.

The bread and wine for the Communion shall be prouided by the Curate and the Churchwardens, at the charges of the parish, and the parish shalbe discharged of such summes of money or other dueties, which hitherto they haue payed for the same by order of their houses euery Sunday.

And note, that euery parishioner shall communicate at the least three times in the yeere, of which Easter to bee one, and shall also receiue the Sacraments and other rites, according to the order in this booke appoynted. And yeerely at Easter, euery parishioner shall recken with his Parson, Vicar, or Curate, or his or their deputie or deputies, and pay to them or him all Ecclesiasticall dueties accustomably due, then and at that time to be payed.

¶ The

The Miniſtration of Bap-

tiſme to be vſed in the Church.

IT appeareth by ancient Writers, that the Sacrament of Baptiſme in the olde time was not commonly miniſtred, but at two times in the yeere: At Eaſter, and Whitſuntide. At which times it was openly miniſtred in the preſence of all the Congregation. Which cuſtome nowe being growen out of vſe (although it can not for many conſiderations bee well reſtored againe) yet it is thought good to followe the ſame, as neere as conueniently may bee. Wherefore the people are to bee admoniſhed, that it is moſt conuenient that Baptiſme ſhould not be miniſtred but vpon Sundaies and other holy dayes, when the moſt number of people may come together, as wel for that the Congregation there preſent may teſtifie the receiuing of them that bee newely baptized into the number of Chriſts Church, as alſo becauſe in the Baptiſme of infants, euery man preſent may be put in remembrance of his owne profeſſion made to God in his baptiſme.

For which cauſe alſo it is expedient that Baptiſme be miniſtred in the Engliſh tongue. Neuertheleſſe (if neceſſitie require) childzen may at all times bee baptized at home.

(:.:)

Publique Baptiſme.

When there are children to bee baptized vpon the Sunday or holy day, the parents ſhall giue knowledge ouernight, or in the morning afore the beginning of Morning prayer, to the Curate. And then the Godfathers, Godmothers, and people, with the children, muſt be readie at the Font, eyther immediatly after the laſt Leſſon at Morning prayer, or els immediatly after the laſt Leſſon at Euening prayer, as the Curate by his diſcretion ſhall appoynt. And then ſtanding there, the Prieſt ſhall aske whether the children bee baptized, or no. If they anſwere no: then ſhall the Prieſt ſay thus.

DEarely beloued, for as much as all men bee conceiued and borne in ſinne, and that our Sauiour Chriſt ſaith, None can enter into the kingdome of God, except they be regenerate and borne anewe of water and of the holy Ghoſt: I beſeech you to call vpon God the Father, through our Lorde Jeſus Chriſt, that of his bounteous mercie he will graunt to theſe children that thing which by nature they cannot haue, that they may bee baptized with water and the holy Ghoſt, and receiued into Chriſtes holy Church, and bee made liuely members of the ſame.

Then ſhall the Prieſt ſay.

Let vs pray.

ALmightie and euerliuing God, which of thy great mercie diddeſt ſaue Noe and his family in the Arke from periſhing by water, and alſo diddeſt ſafely leade the children of Iſrael thy people through the red ſea, figuring thereby thy holy baptiſme, and by the baptiſme of thy welbeloued ſonne Jeſus Chriſt, diddeſt ſanctifie the flood Jordane and all other waters to the myſtical waſhing away of ſinne: We beſeech thee for thine infinite mercies, that thou wilt mercifully looke vpon theſe children, ſanctifie them, and waſh them with the holy Ghoſt, that they being deliuered from thy wrath, may be receiued into the arke of Chriſtes Church, and being ſtedfaſt in faith, ioyfull through hope, and rooted in charity, may ſo paſſe the waues of this troubleſome world, that finally they may come to the land of euerlaſting life,

life, there to reigne with thee worlde without ende, through Jeſus Chriſt our Lord, Amen.

ALmightie and immortall God, the ayde of all that neede, the helper of all that flee to thee for ſuccour, the life of them that beleeue, and the reſurrection of the dead: Wee call vpon thee for theſe infants, that they comming to thy holy baptiſme, may receiue remiſſion of their ſinnes by ſpirituall regeneration. Receiue them (O Lorde) as thou haſt promiſed by thy welbeloued ſonne, ſaying, Aſke, and you ſhall haue, ſeeke, and you ſhall finde, knocke, and it ſhalbe opened vnto you. So giue now vnto vs that aſke, let vs that ſeeke, finde, open the gate vnto vs that knocke, that theſe infants may enioy the euerlaſting benediction of thy heauenly waſhing, & may come to the eternall kingdome which thou haſt promiſed by Chriſt our Lord. Amen.

Then ſhall the Prieſt ſay.

Heare the words of the Goſpel written by Saint Marke, in the tenth Chapter.

AT a certaine time they brought children to Chriſt, that hee ſhoulde touch them: and his diſciples rebuked thoſe that brought them. But when Jeſus ſawe it, he was diſpleaſed, and ſayde vnto them, Suffer little children to come vnto mee, and forbid them not, for to ſuch belongeth the kingdome of God. Verily I ſay vnto you, whoſoeuer doth not receiue the kingdome of God as a little childe, hee ſhall not enter therein. And when hee had taken them vp in his armes, he put his hands vpon them, and bleſſed them.

After the Goſpel is read, the Miniſter ſhall make this briefe exhortation vpon the wordes of the Goſpel.

FRiendes, you heare in this Goſpel the words of our Sauiour Chriſt, that hee commaunded the children to be brought vnto him: howe he blamed thoſe that woulde haue kept them from him: how he exhorteth all men to follow their innocencie. You perceiue howe by his outward

outward geſture and deede he declared his good Will toward them: for he embraced them in his armes, he layde his hands vpon them, and bleſſed them. Doubt not ye therefore, but earneſtly beleeue, that hee Will likeWiſe fauourably receiue theſe preſent infants, that he Will embrace them With the armes of his mercie, that he Will giue vnto them the bleſſing of eternall life, and make them partakers of his euerlaſting kingdome. Wherefore, We being thus perſWaded of the good Will of our heauenly Father toWard theſe infants, declared by his ſonne Jeſus Chriſt, and nothing doubting but that hee fauourably alloWeth this charitable Worke of ours, in bringing theſe children to his holy baptiſme: let vs faithfully and deuoutly giue thanks vnto him, and ſay.

ALmightie and euerlaſting God, heauenly Father, Wee giue thee humble thankes, that thou haſt vouchſafed to call vs to the knoWledge of thy grace and faith in thee: Encreaſe this knoWledge, and confirme this faith in vs euermore: Giue thy holy ſpirit to theſe infants, that they may be borne againe, and be made heires of euerlaſting ſaluation, through our Lord Jeſus Chriſt, Who liueth and raigneth With thee and the holy ſpirit, noW and for euer. Amen.

Then the Prieſt ſhall ſpeake vnto the Godfathers and Godmothers on this wiſe.

WEl beloued friendes, ye haue brought theſe children here to be baptized, ye haue prayed that our Lord Jeſus Chriſt would vouchſafe to receiue them, to lay his handes vpon them, to bleſſe them, to releaſe them of their ſinnes, to giue them the kingdome of heauen, and euerlaſting life. Wee haue heard alſo that our Lorde Jeſus Chriſt hath promiſed in his Goſpel, to graunt all theſe things that ye haue prayed for: Which promiſe he for his part Will moſt ſurely keepe and perfourme. Wherefore after this promiſe made by Chriſt, theſe infants muſt alſo faithfully for their part, promiſe by you that bee their ſuerties, that they Will forſake the deuill and all his Workes, and conſtantly beleeue

leeue Gods holy Woꝛd, and obediently keepe his commandements.

Then ſhall the Prieſt demaund of the Godfathers and Godmothers theſe queſtions following.

Doeſt thou foꝛſake the deuill and all his woꝛkes, the vaine pompe and gloꝛie of the woꝛlde, With all couetous deſires of the ſame, the carnall deſires of the fleſh, ſo that thou Wilt not follow noꝛ be led by them?

Anſwere.

I foꝛſake them all.

Doeſt thou beleeue in God the Father Almightie, maker of heauen and earth? And in Jeſus Chꝛiſt his onely begotten ſonne our Loꝛde? And that hee Was conceiued by the holy Ghoſt, boꝛne of the virgin Marie, that he ſuffred vnder Pontius Pilate, Was crucified, dead, & buried, that he Went doWne into hell, and alſo did riſe againe the third day, that hee aſcended into heauen, and ſitteth at the right hand of God the father Almightie, and from thence ſhall come againe at the end of the woꝛld, to iudge the quicke and the dead? And doeſt thou beleeue in the holy Ghoſt, the holy Catholique Church, the communion of Saintes, the remiſſion of ſinnes, the reſurrection of the fleſh, and euerlaſting life after death?

Anſwere,

All this I ſtedfaſtly beleeue.

Miniſter.

Wilt thou be baptized in this faith?

Anſwere.

That is my deſire,

Then ſhall the Prieſt ſay.

O Merciful God, graunt that the olde Adam in theſe chilꝺꝛen may be ſo buried, that the neWe man may be raiſed vp in them. Amen.

Graunt that all carnall affections may dye in them, and that all things belonging to the ſpirit, may liue and groWe in them. Amen.

Graunt that they may haue poWer and ſtrength to haue victoꝛie, and to triumphe againſt the deuill, the Woꝛld, and the fleſh. Amen.

Graunt

Publique Baptisme.

Graunt that whosoeuer is here dedicated to thee by our office and ministerie, may also be indued with heauenly vertues, and euerlastingly rewarded, through thy mercie, O blessed Lorde God, who doest liue and gouerne all things, worlde without ende. Amen.

ALmightie euerliuing GOD, whose most dearely beloued sonne Jesus Christ, for the forgiuenesse of our sinnes, did shed out of his most precious side both water and blood, and gaue commandement to his Disciples, that they shoulde goe and teach all nations, and baptize them in the name of the father, the sonne, and of the holy ghost: Regard, We beseech thee, the supplications of thy congregation, and grant that all thy seruants which shalbe baptized in this water, may receiue the fulnesse of thy grace, and euer remaine in the number of thy faithfull and elect children, through Jesus Christ our Lord, Amen.

Then the Priest shall take the childe in his hands and aske the name: And naming the childe, shall dip it in the water, so it be discreetely and warily done, saying.

N. I baptize thee, in the name of the father, and of the sonne, and of the holy Ghost. Amen.

And if the childe be weake, it shall suffice to powre water vpon it, saying the foresayde wordes.

N. I baptize thee, in the name of the father, and of the sonne, and of the holy Ghost. Amen.

Then the Priest shall make a crosse vpon the childes forehead, saying.

WE receiue this childe into the congregation of Christes flocke, and doe signe him with the signe of the Crosse, in token that hereafter he shall not bee ashamed to confesse the faith of Christ crucified, and manfully to fight vnder his banner, against sinne, the worlde, and the deuill, and to continue Christes faithfull souldier and seruant vnto his liues ende. Amen.

Then

Publique Baptiſme.

Then ſhall the Prieſt ſay.

SEeing nowe dearely beloued brethren, that theſe children bee regenerate and grafted into the bodie of Chriſtes Congregation, let vs giue thanks vnto God for theſe benefites, and with one accord make our prayers vnto Almightie God, that they may leade the reſt of their life according to this beginning.

Then ſhall be ſaid.

Our father Which art in heauen. &c.

Then ſhall the Prieſt ſay.

WE yeeld thee hearty thanks, moſt mercifull father, that it hath pleaſed thee to regenerate this Infant with thy holy ſpirite, to receiue him for thine owne childe by adoption, and to incorporate him into thy holy congregation. And humbly wee beſeech thee to graunt, that he being dead vnto ſinne, and liuing vnto righteouſneſſe, and being buried With Chriſt in his death, may crucifie the old man, and vtterly abolish the whole bodie of ſinne, that as hee is made partaker of the death of thy ſonne, ſo hee may be partaker of his reſurrection, ſo that finally, With the reſidue of thy holy Congregation, hee may bee inheritour of thine euerlasting kingdome, through Chriſt our Lord. Amen.

¶ At the laſt ende, the Prieſt calling the Godfathers and Godmothers together, ſhall ſay this exhortation following.

FOraſmuch as theſe children haue promiſed by you to forſake the deuill and all his workes, to beleeue in God, and to ſerue him: you muſt remember that it is your parts and dueties to ſee that theſe infants be taught, ſo ſoone as they ſhall be able to learne, What a ſolemne vowe, promiſe, and profeſſion they haue made by you. And that they may know theſe things the better, ye ſhall call vpon them to heare ſermons, and chiefly you ſhall prouide that they may learne the Creede, the Lordes prayer, and the tenne Commandements in the Engliſh tongue, and all other things Which a Chriſtian man ought to know and beleeue to his ſoules health, and that theſe children may be vertuouſly brought

brought vp, to leade a godly and a Chriſtian life, remembring alwaies that baptiſme doth repreſent vnto vs our profeſſion, which is, to followe the example of our Sauiour Chriſt, and to be made like vnto him, that as he dyed and roſe againe for vs, ſo ſhould we which are baptized, dye from ſinne, and riſe againe vnto righteouſnes, continually mortifying all our euil and corrupt affections, and dayly proceeding in all vertue and godlineſſe of liuing.

The Miniſter ſhall commaund that the children be brought to the Biſhop, to bee confirmed of him, ſo ſoone as they can ſay in their vulgar tongue, the Articles of the faith, the Lordes prayer, and the ten Commaundements, and be further inſtructed in the Catechiſme ſet forth for that purpoſe, according as it is there expreſſed.

Of them that be baptized in *priuate houſes in time of neceſsitie.*

THe Paſtours and Curates ſhall often admoniſh the people, that they deferre not the baptiſme of infantes any longer then the Sunday or other holy day next after the childe bee borne, vnleſſe vpon a great and reaſonable cauſe declared to the Curate, and by him approued.

And alſo they ſhall warne them, that without great cauſe and neceſſitie, they baptize not children at home in their houſes. And when great neede ſhall compell them ſo to doe, that then they miniſter it on this faſhion.

Firſt, let them that be preſent, call vpon God for his grace, and ſay the Lordes prayer, if the time will ſuffer. And then one of them ſhall name the childe, and dip him in the water, or powre water vpon him, ſaying theſe wordes.

N. I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

And let them not doubt, but that the childe ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized againe in the Church. But yet neuertheleſſe, if the childe which is after this ſort baptized, doe afterward liue, it is expedient that he be brought into the Church, to the intent the Prieſt may examine and trie whether the childe bee lawfully baptized or no. And if thoſe that bring any childe to the Church, do anſwere that he is already baptized, then ſhall the Prieſt examine them further,

Priuate Baptiſme.

By whom the childe was baptized:
Who was preſent when the childe was baptized:
Whether they called vpon God for grace, and ſuccour in that neceſſitie:
With what thing or what matter they did baptize the childe:
With what words the childe was baptized:
Whether they thinke the childe to bee lawfully and perfectly baptized:

And if the Miniſter ſhal proue by the anſweres of ſuch as brought the childe, that all things were done as they ought to be: then ſhall not he chriſten the childe againe, but ſhall receiue him as one of the flocke of the true Chriſtian people, ſaying thus.

I Certifie you, that in this caſe yee haue done well, & according vnto due order, concerning the baptizing of this child, which being borne in original ſinne, and in the wrath of God, is now by ỹ lauer of regeneration in baptiſme, receyued into the number of the children of God, & heyres of euerlaſting life. For our Lorde Jeſus Chriſt doeth not deny his grace and mercie vnto ſuch infantes, but moſt louingly doeth call them vnto him, as the holy Goſpel doeth witneſſe to our comfort, on this wiſe.

Mar. 10. 13.

AT a certaine time they brought children vnto Chriſt that he ſhould touch them, and his diſciples rebuked thoſe that brought them. But when Jeſus ſawe it, hee was diſpleaſed, and ſaide vnto them, Suffer little children to come vnto me, and forbid them not, for to ſuch belongeth the kingdome of GOD. Verily I ſay vnto you, whoſoeuer doeth not receiue the kingdome of God as a litle childe, he ſhal not enter therein. And when he had taken them vp in his armes, hee put his handes vpon them, and bleſſed them.

After

Priuate Baptiſme.

After the Goſpel is read, the miniſter ſhall make this exhortation vpon the words of the Goſpel.

FRiends, you heare in this Goſpell the words of our Sauiour Chriſt, that he commanded the children to be brought vnto him, how he blamed thoſe that woulde haue kept them from him, how he exhorted all men to follow their innocencie. We perceiue how by his outwarde geſture and deed, hee declared his good will toward them. For hee embraced them in his armes, hee layed his handes vpon them, and bleſſed them. Doubt ye not therefore, but earneſtly beleeue, that he hath likewiſe fauourably receiued this preſent infant, that he hath imbraced him with the armes of his mercy, that he hath giuen vnto him the bleſſing of eternall life, and made him partaker of his euerlaſting kingdome. Wherefore We being thus perſuaded of the good will of our heauenly Father, declared by his ſonne Jeſus Chriſt towards this infant, let vs faithfully and deuoutly giue thankes vnto him, and ſay the prayer which the Lorde himſelfe taught, and in declaration of our faith, let vs recite the Articles conteined in our Creed.

Here the Miniſter, with the Godfathers and Godmothers, ſhall ſay.

¶ Our father which art in heauen, &c.

Then ſhall the Prieſt demand the name of the childe, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay.

Doeſt thou in the name of this childe forſake the Deuill and all his workes, the vaine pompe and glory of the world, with all the couetous deſires of the ſame, the carnall deſires of the fleſh, and not to follow and be led by them?

Anſwere.

I forſake them all.

Priuate Baptiſme.

Miniſter.

Doeſt thou in the name of this childe profeſſe this faith, to beleeue in GOD the father almightie, maker of heauen and earth: And in Jeſus Chriſt his onely begotten Sonne our Lord: And that hee was conceiued by the holy Ghoſt, borne of the Virgin Marie, that he ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and alſo did riſe againe the thirde day, that hee aſcended into heauen, and ſitteth at the right hande of God the Father almighty, and from thence he ſhal come againe at the end of the world to iudge the quicke and the dead: And doe you in his name beleeue in the holy Ghoſt, the holy Catholique Church, the Communion of ſaintes, the remiſſion of ſinnes, reſurrection, and euerlaſting life after death:

Anſwere.

All this I ſtedfaſtly beleeue.

Let vs pray.

ALmightie and euerlaſting God, heauenly father, we giue thee humble thanks, for that thou haſt vouchſafed to call vs to the knowledge of thy grace and faith in thee: Encreaſe this knowledge, and confirme this faith in vs euermore, giue thy holy ſpirite to this infant, that he being borne againe, & being made heire of euerlaſting ſaluation through our Lord Jeſus Chriſt, may continue thy ſeruant, and attaine thy promiſe, through the ſame our Lord Jeſus Chriſt thy ſonne, who liueth and reigneth with thee in the vnitie of the ſame holy ſpirit euerlaſtingly, Amen.

Then ſhall the Miniſter make this exhortation to the Godfathers and Godmothers.

FOr as much as this childe hath promiſed by you, to forſake the deuill and all his works, to beleeue in God, and to ſerue him: you muſt remember that it is your part and duetie, to ſee that this infant be taught, ſo ſoone as he ſhall be able to learne, what a ſolemne vowe, promiſe,

miſe, and profeſſion he hath made by you. And that he may know theſe things the better, yee ſhall call vpon him to heare ſermons, and chiefly you ſhall prouide that he may learne the Creede, the Lordes prayer, and the ten Commandements in the Engliſh tongue, and all other thinges which a Chriſtian man ought to know and beleeue to his ſoules health, and that this childe may be vertuouſly brought vp, to lead a godly and a Chriſtian life, remembring alway that Baptiſme doeth repreſent vnto vs our profeſſion, which is, to folow the example of our Sauiour Chriſt, and bee made like vnto him, that as hee dyed and roſe againe for vs, ſo ſhould wee which are baptized, dye from ſinne, and riſe againe vnto righteouſneſſe, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlineſſe of liuing.

And ſo forth, as in publique Baptiſme.

But if they which bring the infants to the Church, doe make an vncertayne anſwere to the Prieſts queſtions, and ſay that they cannot tel what they thought, did, or ſaid in that great feare & trouble of minde (as oftentimes it chaunceth) then let the Prieſt baptize him in forme aboue written concerning publique baptiſme, ſauing at the dipping the child in the Font, he ſhall vſe this fourme of words.

If thou be not baptized alreadie, N. I baptize thee in the name of the father, and of the ſonne, and of the holy Ghoſt. Amen.

Confirmation, wherein

is conteyned a Catechisme for
Children.

TO the ende that Confirmation may be ministred to the more edifying of such as shal receiue it (according to Saint Pauls doctrine, who teacheth that all things shoulde bee done in the Church to the edification of the same) it is thought good, that none hereafter shall be confirmed, but such as can say in their mother tongue the Articles of the faith, the Lords prayer, and the tenne Commandements, and can also answere to such questions of this short Catechisme, as the Bishoppe (or such as he shall appoynt) shal by his discretion appoie them in. And this order is most conuenient to be obserued, for diuers considerations.

First, because that when children come to the yeeres of discretion, and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselues with their owne mouth, and with their owne consent, openly before the Church, ratifie and confirme the same: and also promise that by the grace of God, they wil euermore endeuour themselues faithfully to obserue & keepe such things as they by their owne mouth and confession haue assented vnto.

Secondly, for as much as Confirmation is ministred to them that be baptized, that by imposition of hands & prayer, they may receiue strength and defence against all temptations to sinne, and the assaults of the world and the deuill, it is most meete to be ministred when children come to that age, that partly by the frailty of their owne flesh, partly by the assaultes of the world and the deuill, they beginne to be in daunger to fall into sundry kinds of sinne.

Thirdly, for that it is agreeable with the vsage of the Church in times past, whereby it was ordayned that Confirmation shoulde be ministred to them that were of perfect age, that they being instructed in Christes Religion, should openly professe their owne faith, and promise to be obedient vnto the will of God.

And that no man shall thinke that any detriment shall come to children by deferring of their Confirmation, he shall knowe for trueth, that it is certaine by Gods word, that children being baptized, haue all things necessary for their saluation, and be vndoubtedly saued.

A Catechiſme, that is to ſay,

an inſtruction to be learned of euery child, before he be brought to be confirmed of the Byſhop.

Queſtion.

What is your name?

Anſwere.

N. or M.

Queſtion.

Who gaue you this name?

Anſwere.

My Godfathers and Godmothers in my baptiſme, wherein I was made a member of Chriſt, the child of God, and an inheritour of the kingdome of heauen.

Queſtion.

What did your Godfathers and Godmothers then for you?

Anſwere.

They did promiſe and vowe three things in my name. Firſt, that I ſhould forſake the deuill and all his workes, and pompes, the vanities of the wicked worlde, and all the ſinfull luſtes of the fleſh. Secondly, that I ſhoulde beleeue all the Articles of the Chriſtian faith. And thirdly, that I ſhoulde keepe Gods holy wil and commandements, and walke in the ſame all the dayes of my life.

Queſtion.

Doeſt thou not thinke that thou art bound to beleeue, and to doe as they haue promiſed for thee?

Anſwere.

Yes verily: and by Gods helpe ſo I will. And I heartily thanke our heauenly father, that hee hath called mee to this ſtate of ſaluation, through Jeſus Chriſt our Sauiour. And I pray God to giue mee his grace, that I may continue in the ſame vnto my liues ende.

Queſtion.

Rehearſe the Articles of thy beliefe.

Anſwere

I Beleeue in God the Father almightie, maker of heauen and earth. And in Jeſus Chriſt his onely ſonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgin Marie, ſuffered vnder

Pontius Pilate, Was crucified, dead and buried, he deſcended into hell, the third day hee roſe againe from the dead, hee aſcended into heauen, and ſitteth on the right hand of God the Father almightie: From thence hee ſhall come to iudge the quicke and the dead. I beleeue in the holy Ghoſt, the holy Catholique Church, the communion of ſaints, the forgiuenes of ſinnes, the reſurrection of the body, and the life euerlaſting, Amen.

Queſtion.

What doeſt thou chiefely learne in theſe Articles of thy beliefe?

Anſwere.

Firſt, I learne to beleeue in God the Father, who hath made me and all the worlde.

Secondly in God the Sonne, who hath redeemed me and all mankinde.

Thirdly, in God the holy Ghoſt, who ſanctifieth me, and al the elect people of God.

Queſtion.

You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keepe Gods commandements. Tell me how many there be.

Anſwere.

Tenne.

Queſtion.

Which be they?

Anſwere.

THe ſame which God ſpake in the twentie Chapter of Exodus, ſaying, I am the Lorde thy GOD, which haue brought thee out of the land of Egypt, out of the houſe of bondage.

i. Thou ſhalt haue none other gods but me.

ii. Thou ſhalt not make to thy ſelfe any grauen image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: Thou ſhalt not bowe downe to them, nor worſhippe them. For I the Lorde thy God am a ielous God, & viſite the ſinnes of the fathers vpon the children, vnto the thirde and fourth generation of them that hate me, and ſhewe mercie vnto thouſands

in

in them that loue me, and keepe my commaundements.
iii. Thou ſhalt not take the name of the Lorde thy God in vaine: for the Lord Wil not hold him guiltles that taketh his name in vaine.
iiii. Remember that thou keepe holy the Sabboth day. Sixe dayes ſhalt thou labour and doe all that thou haſt to doe, but the ſeuenth day is the Sabboth of the Lorde thy God. In it thou ſhalt doe no maner of worke, thou, and thy ſonne, and thy daughter, thy man ſeruant, and thy mayde ſeruant, thy cattell, and the ſtraunger that is within thy gates: for in ſixe dayes the Lorde made heauen and earth, the ſea, and all that in them is, and reſted the ſeuenth day: wherefore the Lorde bleſſed the ſeuenth day and haloWed it.
v. Honour thy father and thy mother, that thy dayes may be long in the land Which the Lord thy God giueth thee.
vi. Thou ſhalt doe no murther.
vii. Thou ſhalt not commit adulterie.
viii. Thou ſhalt not ſteale.
ix. Thou ſhalt not beare falſe witneſſe againſt thy neighbour.
x. Thou ſhalt not couet thy neighbors houſe, thou ſhalt not couet thy neighbors Wife, nor his ſeruant, nor his mayde, nor his Oxe, nor his Aſſe, nor any thing that is his.

Queſtion.

What doeſt thou chiefely learne by theſe commaundements?

Anſwere.

I learne two things. My duetie towardes God, and my duetie towards my neighbour.

Queſtion.

What is thy duetie towards God?

Anſwere.

My duetie towardes God is, to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with all my ſoule, and with all my ſtrength. To worſhippe him, to giue him thankes, to put my whole truſt in him, to cal

vpon

vpon him, to honour his holy name and his worde, & to serue him truely all the dayes of my life.

Question.

What is thy duetie towards thy neighbour?

Answere.

My dutie towards my neighbour, is to loue him as my selfe, and to doe to all men, as I would they should doe vnto mee. To loue, honour, and succour my father and mother. To honor and obey the Queene and her ministers. To submit my selfe to all my gouernours, teachers, spirituall Pastours and Masters, to order my selfe lowly and reuerently to al my betters. To hurt no body by worde nor deede. To bee true and iust in all my dealing. To beare no malice nor hatred in my heart. To keepe my handes from picking and stealing, and my tongue from euill speaking, lying and slaundering. To keepe my body in temperance, soberneſſe, and chastitie. Not to couet nor desire other mens goods, but to learne and labour truely to get mine owne liuing, and to doe my duetie in that state of life, vnto the which it shall please God to call me.

Question.

My good childe know this, that thou art not able to doe these things of thy selfe, nor to walke in the commaundements of God, and to serue him, without his speciall grace, which thou must learne at all times to call for by diligent prayer. Let mee heare therefore if thou canst say the Lords prayer.

Answere.

OUr Father which art in heauen, hallowed bee thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill.

Question.

What desirest thou of God in this prayer?

Answere.

I desire my Lorde God our heauenly Father, who is the giuer of all goodneſſe, to sende his grace vnto mee, and to all people,

people, that wee may worship him, serue him, & obey him, as we ought to doe. And I pray vnto God, that hee will send vs all things that be needefull, both for our soules and bodies, and that hee will bee mercifull vnto vs, and forgiue vs our sinnes, and that it will please him to saue and defend vs in all dangers ghostly and bodily, and that he will keepe vs from al sinne and wickednesse, and from our ghostlie enemie, and from euerlasting death. And this I trust he will doe of his mercie and goodnesse, through our Lord Iesus Christ. And therefore I say, Amen. So be it.

So soone as the children can say it their mother tongue the Articles of the faith, the Lordes prayer, the ten Commaundements, and also can answere to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shal by his discretion appose them in: then shall they be brought to the Bishop by one that shall be his Godfather, or Godmother, that euery childe may haue a witnesse of his confirmation. And the Bishop shall confirme them on this wise.

Confirmation.

Our helpe is in the name of the Lord.

Answere.

which hath made heauen and earth.

Minister.

Blessed be the name of the Lord.

Answere.

Henceforth world without ende.

Minister.

O Lord heare our prayers.

Answere.

And let our cry come vnto thee.

Let vs pray.

ALmightie and euerliuing God, who hast vouchsafed to regenerate these thy seruantes by water and the holy Ghost, and hast giuen vnto them forgiuenesse of all their sinnes: strengthen them, wee beseech thee, O Lorde, with the holy Ghost the comforter,

foꝛter, and dayly increaſe in them thy manifold gifts of grace, the ſpirite of Wiſedome and vnderſtanding, the ſpirit of counſaile and ghoſtly ſtrength, the ſpirit of knowledge and true godlineſſe, and fulfill them (O Loꝛde) with the ſpirite of thy holy feare, Amen.

Then the Biſhop ſhall lay his hand vpon euery childe ſeuerally, ſaying,

Defend, O Loꝛd, this childe with thy heauenly grace, that he may continue thine foꝛ euer, and dayly increaſe in thy holy ſpirit moꝛe and moꝛe, vntil he come vnto thy euerlaſting kingdome. Amen.

Then ſhall the Biſhop ſay.

Let vs pꝛay.

ALmightie and euerliuing God, which makeſt vs both to Wil, and to do thoſe things that be good and acceptable vnto thy maieſtie, Wee make our humble ſupplications vnto thee foꝛ theſe childꝛeu, vpon Whome (after the example of the holy Apoſtles) we haue layd our hands, to certifie them (by this ſigne) of thy fauour and gracious goodneſſe towarde them: let thy fatherly hande, We beſeech thee, euer be ouer them: let thy holy ſpirit euer be with them, and ſo leade them in the knowledge and obedience of thy woꝛde, that in the ende they may obteine the euerlaſting life, thꝛough our Loꝛd Jeſus Chꝛiſt, Who with thee and the holy Ghoſt, liueth and reigneth on God, woꝛld without end. Amen.

Then the Biſhop ſhall bleſſe the children, ſaying thus.

The bleſſing of God Almightie, the Father, the Sonne, and the holy Ghoſt, be vpon you, and remaine with you foꝛ euer. Amen.

The Curate of euery pariſh, or ſome other at his appointment, ſhall diligently vpon Sundayes and Holy dayes, halfe an houre before Euenſong, openly in the Church, inſtruct and examine ſo many Children of his pariſh ſent vnto him, as the time will ſerue, and as he ſhall thinke conuenient, in ſome part of this Catechiſme.

And all Fathers, Mothers, Maſters, & Dames, ſhall cauſe their children, ſeruants and prentiſes, (which haue not learned their Catechiſme) to come to the Church

Church at the time appointed, and obediently to heare, and to be ordered by the Curate, vntill ſuch time as they haue learned all that is here appoynted for them to learne. And whenſoeuer the Biſhop ſhall giue knowledge for children to be brought afore him to any conuenient place for their confirmation, then ſhall the Curate of euery Pariſh, either bring or ſend in writing the names of all thoſe children of his Pariſh, which can ſay the Articles of their faith, the Lords prayer, and the Ten commandements, and alſo how many of them can anſwere to the other queſtions conteined in this Catechiſme.

And there ſhall none be admitted to the holy Communion, vntill ſuch time as he can ſay the Catechiſme, and be confirmed.

The forme of ſolemnization of *Matrimonie*.

First, the Banes muſt be asked three ſeuerall Sundayes or Holydayes, in the time of ſeruice, the people being preſent, after the accuſtomed maner.

And if the perſons that would be maried, dwell in diuers pariſhes, the Banes muſt be asked in both pariſhes: and the Curate of the one Pariſh ſhal not ſolemnize Matrimonie betwixt them, without a certificate of the banes being thriſe asked, from the Curate of the other Pariſh.

At the day appointed for ſolemnization of Matrimonie, the perſons to be married, ſhall come into the body of the Church, with their friends and neighbours. And there the Prieſt ſhall thus ſay.

Dearely beloued friends, We are gathered together heere in the ſight of God, and in the face of his Congregation, to ioyne together this man and this woman in holy Matrimonie, Which is an honourable eſtate inſtituted of God in Paradiſe, in the time of mans innocencie, ſignifying vnto vs the myſticall vnion that is betwixt Chriſt and his Church: Which holy eſtate Chriſt adorned and beutified with his preſence, and firſt miracle that hee wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men, and therfore is not to be enterpriſed nor taken in hand vnaduiſedly, lightly, or wantonly, to ſatiſfie mens carnall luſtes and appetites, like brute beaſtes that haue no vnderſtanding, but reuerently, diſcreetly,

diſcreetly, aduiſedly, ſoberly, and in the feare of God, duely conſidering the cauſes for which Matrimonie was ordeined. One was, the procreation of children, to be brought vp in the feare and nurture of the Lord, and praiſe of God. Secondly, it was ordeined for a remedie againſt ſinne, and to auoyd fornication, that ſuch perſons as haue not the gift of continencie, might marrie, and keepe themſelues vndefiled members of Chriſtes body. Thirdly, for the mutuall ſocietie, helpe, and comfort, that the one ought to haue of the other, both in proſperitie and aduerſitie, into the which holy ſtate theſe two perſons preſent come now to be ioyned. Therefore if any man can ſhew any iuſt cauſe, why they may not lawfully be ioyned together, let him now ſpeake, or elſe hereafter for euer holde his peace.

And alſo ſpeaking to the perſons that ſhalbe maried, he ſhall ſay.

I Require and charge you (as you will anſwere at the dreadfull day of iudgement, when the ſecretes of all hearts ſhall be diſcloſed) that if either of you doe know any impediment, why yee may not bee lawfully ioyned together in Matrimony, that ye confeſſe it. For be ye well aſſured, that ſo many as be coupled together otherwiſe then Gods word doth allow, are not ioyned together by God, neither is their matrimonie lawfull.

At which day of marriage, if any man do allege and declare any impediment, why they may not be coupled together in Matrimonie, by Gods Law or the lawes of this Realme, and will be bound, and ſufficient ſuerties with him to the parties, or elſe put in a caution to the full value of ſuch charges as the perſons to be married doe ſuſteine, to prooue his allegation: then the ſolemnization muſt be deferred, vnto ſuch time as the trueth be tried. If no impediment be alleged, then ſhall the Curate ſay vnto the man.

N. Wilt thou haue this Woman to thy Wedded Wife, to liue together after Gods ordinance, in the holy eſtate of Matrimonie? Wilt thou loue her, comfort her, honour, and keepe her in ſickneſſe and in health? and forſaking all other, keepe thee onely vnto her, ſo long as you both ſhall liue?

The

The man ſhall anſwere.

I will.

Then ſhall the Prieſt ſay vnto the woman.

N. Wilt thou haue this man to thy Wedded huſbande, to liue together after Gods ordinance, in the holy eſtate of Matrimonie? Wilt thou obey him, and ſerue him, loue, honour, and keepe him in ſickneſſe and in health, and forſaking all other, keepe thee onely vnto him, ſo long as you both ſhall liue?

The woman ſhall anſwere.

I will.

Then ſhall the Miniſter ſay.

Who giueth this woman to be married to this man?

And the Miniſter receiuing the woman at her father or friends hands, ſhall cauſe the man to take the woman by the right hand, and ſo eyther to giue their troth to other, the man firſt ſaying.

I N. take the N. to my Wedded Wife, to haue and to hold, from this day forwarde, for better, for worſe, for richer, for poorer, in ſickneſſe and in health, to loue, and to cheriſh, till death vs depart, according to Gods holy ordinance: and therto I plight thee my troth.

Then ſhall they looſe their handes, and the woman taking againe the man by the right hand, ſhall ſay.

I N. take thee N. to my Wedded huſbande, to haue and to holde, from this day forwarde, for better, for worſe, for richer, for poorer, in ſickneſſe and in health, to loue, cheriſh, & to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

Then ſhall they againe looſe their hands, and the man ſhall giue vnto the woman a Ring, laying the ſame vpon the booke, with the accuſtomed duty to the Prieſt and Clarke. And the Prieſt taking the Ring, ſhal deliuer it vnto the man to put it vpon the fourth finger of the womans left hand. And the man taught by the Prieſt ſhall ſay.

With this Ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endowe: In the name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Miniſter ſhall ſay.

Let

Of Matrimonie.

Let vs pray.

O Eternall God, creator and preseruer of all mankinde, giuer of all spirituall grace, the authour of euerlasting life, sende thy blessing vpon these thy seruants, this man and this woman, whom wee blesse in thy name, that as Isahac and Rebecca liued faithfully together, so these persons may surely perfourme and keepe the vowe and couenant betwixt them made (whereof this Ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue & peace together, and liue according to thy lawes, through Jesus Christ our Lord. Amen.

Then shall the Priest ioyne their right hands together, and say.

Those whom God hath ioyned together, let no man put asunder.

Then shall the Minister speake vnto the people.

FOrasmuch as N. and N. haue consented together in holy Wedlocke, and haue witnessed the same before God and this company, & thereto haue giuen and pledged their troth either to other, and haue declared the same by giuing and receiuing of a ring, and by ioyning of hands, I pronounce that they be man and wife together. In the name of the Father, of the Sonne, and of the holy Ghost. Amen.

And the Minister shall adde this blessing.

GOd the father, God the sonne, God the holy ghost, blesse, preserue, and keepe you, the Lord mercifully with his fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come you may haue life euerlasting. Amen.

Then the Minister or Clarkes going to the Lordes table, shall say or sing this Psalme following.

Beati omnes. Psal. 128.

BLessed are all they that feare the Lorde: & walke in his wayes.

For thou shalt eate the labour of thy hands: O well is thee, and happie shalt thou be.

Thy wife shall be as the fruitfull vine: vpon the walles of thy house.

Thy

Thy childzen like the Oliue branches: round about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lorde from out of Sion shall blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childzens childzen: and peace vpon Israel.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe: World without ende. Amen.

Or this Psalme.

GOD be mercifull vnto vs, and blesse vs: and shewe vs the light of his countenance, and bee mercifull vnto vs. Deus misereatur. Psal. 67.

That thy Way may be knowen vpon the earth: thy sauing health among all nations.

Let the people prayse thee, O God: yea, let all the people prayse thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, & gouerne the nations vpon the earth.

Let the people praise thee, O God: let all the people prayse thee.

Then shall the earth bring foorth her increase: and God, euen our God shall giue vs his blessing.

God shall blesse vs: and all the endes of the worlde shall feare him.

Glory be to the father, &c.

As it was in the beginning, &c.

The Psalme ended, and the man and the woman kneeling afore the Lordes Table, the Priest standing at the Table, and turning his face towarde them, shall say.

Lord haue mercie vpon vs.

Answere.

Christ haue mercie vpon vs.

Minister.

Lord haue mercie vpon vs.

¶ Our father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant, and thy handmayd.

Answere.

Which put their trust in thee.

Minister.

O Lord send them helpe from thy holy place.

Answere.

And euermore defend them.

Minister.

Be vnto them as a towre of strength.

Answere.

From the face of their enemie.

Minister.

O Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Minister.



God of Abraham, God of Isaac, God of Iacob, blesse these thy seruants, & sowe the seede of eternall life in their mindes, that whatsoeuer in thy holy Worde they shal profitably learne, they may in deede fulfill the same. Looke, O Lorde mercifully vpon them from heauen, and blesse them. And as thou diddest send thy blessing vpon Abraham and Sara, to their great comfort: So vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy will, and alway being in safetie vnder thy protection, may abide in thy loue vnto their liues ende, through Iesus Christ our Lord. Amen.

This prayer next following, shalbe omitted, where the woman is past childbirth.



Mercifull Lorde and heauenly father, by whose gracious gift mankinde is increased: Wee beseech thee assist with thy blessing these two persons, that they may both be fruitefull in procreation of children, and also liue together so long in godly loue and honestie, that they may see their childrens children, vnto the thirde and fourth generation, vnto thy prayse and honour, through

through Jesus Christ our Lord, Amen.

O God, which by thy mightie power hast made all thinges of nought, which also (after other things set in order) diddest appoint that out of man (created after thine owne image and similitude) woman should take her beginning, and knitting them together, diddest teach that it shoulde neuer be lawfull to put a sunder those, whom thou by Matrimonie haddest made one. O God, which hast consecrated the state of Matrimonie to such an excellent mysterie, that in it is signified and represented the spirituall marriage and vnitie betwixt Christ and his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife, according to thy word, (as Christ did loue his spouse the Church, who gaue himselfe for it, louing & cherishing it euen as his owne flesh) & also that this woman may be louing and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie, & peace, be a follower of holy and godly matrons. O Lord, blesse them both, and graunt them to inherite thy euerlasting kingdome, through Jesus Christ our Lord. Amen.

Then shall the Priest say.

Almightie God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioyne them together in marriage: powre vpon you the riches of his grace, sanctifie and blesse you, that yee may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

Then shall begin the Communion. And after the Gospel, shall be said a Sermon, wherein ordinarily (So oft as there is any mariage) the office of man and wife shalbe declared, according to holy Scripture. Or if there be no Sermon, the Minister shall reade this that followeth.

All ye which be maried, or which intend to take the holy estate of Matrimonie vpon you, heare what holy Scripture doth say as touching the duetie of husbands toward their wiues, and wiues toward their husbands.

Of Matrimonie.

Saint Paul in his Epistle to the Ephesians the fift Chapter, doth giue this commaundement to all married men, Yee husbands, loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the worde, that he might make it vnto himselfe a glorious congregation, not hauing spotte or wrinckle, or any such thing, but that it shoulde be holy and blameless. So men are bound to loue their owne wiues, as their owne bodies. He that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doth the congregation, for We are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall be ioyned vnto his wife, and they two shall be one flesh. This mysterie is great: but I speake of Christ, and of the congregation. Neuertheless, let euery one of you so loue his owne wife, euen as himselfe.

Colos.3. Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that be married, Ye men loue your wiues, and be not bitter vnto them.

1.Pet.3. Heare also what S. Peter the apostle of Christ, which was himselfe a maried man, sayeth vnto all men that are maried, Yee husbandes, dwell with your wiues according to knowledge, giuing honour vnto the wife, as vnto the weaker vessell, and as heyres together of the grace of life, so that your prayers be not hindred.

Hitherto ye haue heard the duetie of the husband towarde the wife. Now likewise ye wiues heare and learne your duties towards your husbands, euen as it is plainly set foorth in holy Scripture.

Ephes.5. Saint Paul (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye Women submit your selues vnto your owne husbandes, as vnto the Lord. For the husband is the wiues head, euen as Christ is the head of the Church, and he is also the sauiour of the whole body.

Therefore as the Church or Congregation is subiect vnto Christ: So likewise let ỹ wiues also be in subiection vnto their owne husbands in all things. And againe hee saith, Let the

wife

wife reuerence her husband. And (in his Epistle to the Colos-
sians) S. Paul giueth you this short lesson, Yee Wiues, sub- Colloss. 3.
mit your selues vnto your owne husbandes, as it is conueni-
ent in the Lord.

Saint Peter also doeth instruct you very godly, thus say- 1. Pet. 3.
ing, Let Wiues be subiect to their owne husbands, so that if
any obey not the worde, they may be woonne without the
worde, by the conuersation of the wiues, while they beholde
your chaste conuersation coupled with feare. Whose apparell
let it not be outward, with braided haire, and trimming a-
bout with golde, either in putting on of gorgious apparell:
but let the hid man which is in the heart, be without all cor-
ruption, so that the spirite be milde and quiet, which is a pre-
cious thing in the sight of God. For after this maner (in the
olde time) did the holy women, which trusted in God, appa-
rell themselues, being subiect to their owne husbands: as Sa-
ra obeyed Abraham, calling him Lord, whose daughters ye
are made doing well, and not being dismayed with any feare.

The new married persons, (the same day of their marriage) must receiue the holy Communion.

The order for the visita-

tion of the sicke.

The Priest entring into the sicke persons house, shall say.

Peace be in this house, and to all that dwell in it.

When he commeth into the sicke mans presence, he shall say, kneeling downe.

**Remember not Lord our iniquities, nor the iniqui-
ties of our forefathers. Spare vs good Lorde,
spare thy people whom thou hast redeemed with
thy most precious blood, and be not angry with vs
forseuer.**

The visitation of the sicke.

Lord haue mercie vpon vs.
Christ haue mercie vpon vs.
Lord haue mercie vpon vs.
¶ Our Father which art in heauen, &c.
And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant.

Answere.

which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answere.

And euermore mightily defend him.

Minister.

Let the enemie haue none aduantage of him.

Answere.

Nor the wicked approch to hurt him.

Minister.

Be vnto him, O Lord, a strong towre.

Answere.

From the face of his enemie.

Minister.

O Lord heare our prayers.

Answere.

And let our cry come vnto thee.

Minister.

O Lorde looke downe from heauen, beholde, visite and relieue this thy seruaunt. Looke vpon him with the eyes of thy mercie, giue him comfort and sure confidence in thee, defende him from the danger of the enemie, and keepe him in perpetuall peace and safetie, through Iesus Christ our Lord, Amen.

HEare vs Almightie and most mercifull God and Sauiour, extende thy accustomed goodnesse to this thy seruaunt, which is grieued with sickenesse: visite him (O Lorde) as thou diddest visite Peters Wiues mother, and the Captaines seruaunt.

So

The visitation of the sicke.

So visite and restore to this sicke person his former health (if it be thy will) or els giue him grace so to take thy visitation, that after this painefull life ended, he may dwell with thee in life euerlasting. Amen.

Then shall the Minister exhort the sicke person after this fourme, or other like.

DEarely beloued, knowe this, that Almightie God is the Lord of life and death, and ouer al things to them perteining, as youth, strength, health, age, weakenesse, & sicknes. Wherefore, whatsoeuer your sicknes is, know you certainly that it is Gods visitatiō. And for what cause so euer this sickenesse is sent vnto you, whether it bee to trye your patience for the example of other, and that your faith may bee founde in the day of the Lorde, laudable, glorious, and honourable, to the encrease of glory and endlesse felicitie, or else it be sent vnto you to correct and amende in you whatsoeuer doeth offend the eyes of your heauenly father: knowe you certainly, that if you truly repent you of your sinnes, and beare your sickenesse patiently, trusting in Gods mercie, for his deare Sonne Jesus Christes sake, and render vnto him humble thankes for his fatherly visitation, submitting your selfe wholly vnto his will, it shall turne to your profite, and helpe you forward in the right way that leadeth vnto euerlasting life.

If the person visited be very sicke, then the Curate may ende his exhortation in this place.

Take therefore in good worth the chastisement of the Lorde. For whome the Lorde loueth, he chastiseth: yea, as Saint Paul saith, he scourgeth euery sonne which hee receiueth. If ye endure chastisement, he offreth himself vnto you, as vnto his owne children. What sonne is hee that the father chastiseth not? If ye be not vnder correction (whereof all true children are partakers) then are yee bastards, & not children. Therefore seeing that when our carnal fathers do correct vs, we reuerently obey them: shall we not now much rather be obedient to our spirituall father, & so liue? And they for a fewe

dayes doe chastise vs after thine owne pleasure: but he doeth chastise vs for our profite, to the intent he may make vs partakers of his holines. These words (good brother) are Gods wordes, and written in holy Scripture for our comfort and instruction, that wee should patiently and with thankesgiuing, beare our heauenly Fathers correction whensoeuer by any maner of aduersitie it shall please his gracious goodnesse to visite vs. And there shoulde be no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles, and sicknesses. For he himselfe went not vp to ioy, but first he suffered paine, hee entred not into his glorie, before he was crucified: So truely our way to eternall ioy is, to suffer here with Christ, and our doore to enter into eternall life is, gladly to die with Christ, that we may rise againe from death, & dwel with him in euerlasting life. Now therefore, taking your sickenesse, which is thus profitable for you, patiently, I exhort you in the name of God, to remember the profession which you made vnto God in your baptisme. And forasmuch as after this life, there is a count to be giuen vnto the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe, and your state, both toward God and man, so that accusing and condemning your selfe for your owne faults, you may find mercy at your heauenly fathers hand, for Christes sake, and not be accused & condemned in that fearefull iudgement. Therefore I shall shortly rehearse the articles of our faith, that you may know whether you doe beleeue as a Christian man should, or no.

Here the Minister shall rehearse the articles of the faith, saying thus.

Doest thou beleeue in God the Father Almighty: &c.

As it is in Baptisme.

Then shall the Minister examine whether he be in charitie with all the world, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if he haue offended other, to aske them forgiuenesse: and where hee hath done iniurie or wrong to any man, that hee make amendes to the vttermost of his power. And if hee haue not afore disposed his goods, let him then make his will, and also declare his debtes, what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his

his Executors. But men must be oft admonished that they set an order for their temporall goods and lands, when they be in health.

These wordes before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.

The Minister may not forget nor omitte to moue the sicke person (and that most earnestly) to liberalitie toward the poore.

Here shall the sicke person make a speciall confession, if hee feele his conscience troubled with any weightie matter. After which confession, the Priest shall absolue him after this sort.

OUr Lorde Jesus Christ, who hath left power to his Church to absolue al sinners which truely repent and beleeue in him, of his great mercie forgiue thee thine offences, and by his authoritie committed to me, I absolue thee from all thy sinnes, in the name of the father, and of the sonne, and of the holy Ghost. Amen.

And then the Priest shall say the Collect following.

Let vs pray.

OMost mercifull God, which according to the multitude of thy mercies, doest so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eye of mercy vpon this thy seruant, who most earnestly desireth pardon and forgiuenesse. Renewe in him (most louing Father) whatsoeuer hath beene decaied by the fraude and malice of the deuill, or by his owne carnall will and fraylenesse, preserue and continue this sicke member in the vnitie of thy Church, consider his contrition, accept his teares, asswage his paine, as shall be seene to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercie, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merits of thy most dearely beloued sonne Jesus Christ. Amen.

Then

The visitation of the sicke.

Then shall the Minister say this Psalme.

In te Domine speraui. Psalm. 71.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousnesse, encline thine eare vnto me, and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence, and my castle.

Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

Through thee haue I bene holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my prayse shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O Let my mouth bee filled with thy prayse: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against mee, and they that lay waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Go not farre from me, O God, my God, hast thee to helpe mee.

Let them bee confounded and perish, that are against my soule: let them bee couered with shame and dishonour, that seeke to doe me euill.

As for me, I wil patiently abide alway: and wil praise thee more and more.

My mouth shall dayly speake of thy righteousnes and saluation: for I knowe no ende thereof.

I will

The visitation of the sicke.

I Will goe forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

Thou (O God) hast taught mee from my youth vp vntill now: therefore I will tell of thy wonderous workes.

Forsake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnesse, O God, is very high, & great things are they that thou hast done: O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me? and yet didst thou turne and refresh me: yea, and broughtest me from the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I praise thee and thy faithfulnes, O God, playing vpon an instrument of musike: vnto thee will I sing vpon the harpe, O thou holy one of Israel.

My lippes will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame that seeke to do me euill.

Glory be to the father, &c.

As it was in the beginning, &c.

Adding this.

O Sauiour of the worlde, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs, wee beseeche thee, O God.

Then shall the Minister say.

THe Almightie Lord, which is a most strong towre to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth do bowe and obey, be now and euermore thy defence, and make thee know and feele, that there is none other name vnder heauen giuen to man, in whom, and through whome thou mayest receiue health and saluation, but onely the name of our Lord Iesus Christ, Amen.

The

The Communion of the ſicke.

FOraſmuch as all mortall men be ſubiect to many ſudden perils, diſeaſes, and ſickneſſes, and euer vncerteine what time they ſhall depart out of this life: therefore to the intent they may be alwayes in a readineſſe to dye whenſoeuer it ſhall pleaſe Almightie God to call them, the Curates ſhall diligently from time to time, but ſpecially in the plague time exhort their Pariſhioners, to the oft receiuing (in the Church) of the holy Communion of the body and blood of our Sauiour Chriſt: which if they doe, they ſhall haue no cauſe in their ſudden viſitation to be vnquiet for lacke of the ſame. But if the ſicke perſon be not able to come to the Church, and yet is deſirous to receiue the Communion in his houſe, then he muſt giue knowledge ouer night, or els early in the morning, to the Curate, ſignifying alſo how many be appointed to communicate with him: And hauing a conuenient place in the ſicke mans houſe, where the Curate may reuerently miniſter, & a good number to receiue the Communion with the ſicke perſon, with all things neceſſarie for the ſame, he ſhall there miniſter the holy Communion.

The Collect.

ALmightie euerliuing God, maker of mankinde, Which doeſt correct thoſe whome thou doeſt loue, and chaſtiſeſt euery one whome thou doeſt receiue: Wee beſeech thee to haue mercie vpon this thy ſeruant, viſited with thine hand, and to graunt that hee may take his ſickeneſſe patiently, and recouer his bodily health (if it be thy gracious wil) and whenſoeuer his ſoule ſhal depart from the body, it may be without ſpot preſented vnto thee, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Heb. 12. MY ſonne, deſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him hee correcteth: Yea, and he ſcourgeth euery ſonne whom he receiueth.

The

The Comunion of the ſicke.

The Goſpel.

VErily, verily I ſay vnto you, hee that heareth my word, and beleeueth on him that ſent me, hath euerlaſting life, and ſhall not come vnto damnation, but he paſſeth from death vnto life.

¶ At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receiue the Communion himſelfe, and after miniſter vnto them that be appointed to communicate with the ſicke.

¶ But if any man, either by reaſon of extremitie of ſickeneſſe, or for want of warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iuſt impediment, doe not receiue the Sacrament of Chriſtes body and blood: then the Curate ſhall inſtruct him, that if he doe truely repent him of his ſinnes, and ſtedfaſtly beleeue that Jeſus Chriſt hath ſuffered death vpon the Croſſe for him, and ſhed his blood for his redemption, earneſtly remembring the benefits he hath thereby, and giuing him hearty thanks therfore, he doth eat and drinke the body and blood of our Sauior Chriſt profitably to his ſoules health, although he do not receiue the Sacrament with his mouth.

¶ When the ſicke perſon is viſited, and receiueth the holy Communion all at one time, then the Prieſt for more expedition, ſhall cut off the forme of the viſitation at the Pſalme, In thee, O Lord, haue I put my truſt, and goe ſtraight to the Communion.

¶ In the time of plague, ſweat, or ſuch other like contagious times of ſickneſſes, or diſeaſes, when none of the Pariſh or neighbours can be gotten to communicate with the ſicke in their houſes, for feare of the infection, vpon ſpeciall requeſt of the diſeaſed, the Miniſter may alonely communicate with him.

The order for the buriall

of the dead.

The Prieſt meeting the corps at the Church ſtile, ſhall ſay, or elſe the Prieſtes and Clarks ſhall ſing, and ſo go either into the Church, or towards the graue.

Iohn 11. I Am the reſurrection and the life (ſaith the Lord.) He that beleeueth in me, yea though he were dead, yet ſhall he liue. And whoſoeuer liueth, and beleeueth in me, ſhall not die for euer.

Iob 19. I Know that my redeemer liueth, and that I ſhall riſe out of the earth in the laſt day, and ſhall be couered againe with my ſkinne, and ſhall ſee God in my fleſh: yea, and I my ſelfe ſhall behold him, not with other, but theſe ſame eyes.

1. Tim. 6. Iob 1. WE brought nothing into this World, neither may we carie any thing out of this World. The Lord giueth, and the Lorde taketh away. Euen as it pleaſeth the Lorde, ſo commeth thinges to paſſe: Bleſſed be the name of the Lord.

When they come to the graue, while the corps is made ready to be layed into the earth, the Prieſt ſhall ſay, or the Prieſt and Clarks ſhall ſing.

Iob 14. MAn that is borne of a woman hath but a ſhort time to liue and is full of miſerie. He commeth vp, and is cutte downe like a flowre, he fleeth as it were a ſhadow, and neuer continueth in one ſtay. In the middeſt of life, we be in death: of whom may we ſeeke for ſuccour but of thee, O Lorde, which for our ſinnes iuſtly art diſpleaſed? Yet, O Lord God moſt holy, O Lord moſt mightie, O holy & moſt mercifull Sauiour, deliuer vs not into the bitter paines of eternall death. Thou knoweſt Lord the ſecrets of our hearts, ſhut not vp thy mercifull eyes to our prayers: But ſpare vs Lord moſt holy, O God moſt mightie, O holy and mercifull Sauiour,

At the buriall of the dead.

Sauiour, thou most Worthy iudge eternall, suffer vs not at our last houre for any paines of death to fall from thee.

Then while the earth shalbe cast vpon the body by some standing by, the Priest shall say.

FOr as much as it hath pleased Almighty God of his great mercie, to take vnto himselfe the soule of our deare brother here departed, Wee therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lorde Jesus Christ, Who shal change our vile body, that it may bee like vnto his glorious body, according to the mightie Working, Whereby he is able to subdue all things to himselfe.

Then shalbe said or sung.

I Heard a voyce from heauen, saying vnto mee, Write, From henceforth blessed are the dead which die in the Lord. Euen so saith the spirit, that they rest from their labours.

Then shall followe this Lesson, taken out of the xv. Chapter to the Corinthians, the first Epistle.

CHrist is risen from the dead, and become the first fruites of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shall all bee made aliue, but euery man in his owne order. The first is Christ, then they that are Christes at his comming. Then commeth the ende, when hee hath deliuered vp the kingdome to God the Father, when he hath put downe all rule, and all authoritie and power. For he must raigne till he haue put all his enemies vnder his feete. The last enemie that shall be destroyed, is death. For hee hath put all thinges vnder his feete. But

When

When he sayeth, All things are put vnder him: it is manifest that he is excepted which did put all things vnder him. When all things are subdued vnto him, then shall the Sonne also him selfe bee subiect vnto him that put all things vnder him, that God may be al in all. Else what doe they which are baptized ouer the dead, if the dead rise not at all? Why are they then baptized ouer them? yea, and why stand we alway then in ieopardie? By our reioycing which I haue in Christ Iesu our Lorde, I die dayly. That I haue fought with beastes at Ephesus after the maner of men, What aduantageth it mee, if the dead rise not againe? Let vs eate and drinke, for to morowe wee shall die. Bee not yee deceiued, euill wordes corrupt good maners. Awake truely out of sleepe, and sinne not. For some haue not the knowledge of God, I speake this to your shame. But some man will say, Howe arise the dead? With what body shal they come? Thou foole, that which thou sowest, is not quickned except it die. And what sowest thou? Thou sowest not that body that shall bee, but bare corne, as of Wheate or some other: but God giueth it a body at his pleasure, to euery seede his owne body. All flesh is not one maner of flesh: but there is one maner of flesh of men, another maner of flesh of beastes, another of fishes, another of birdes. There are also celestial bodies, and there are bodies terrestrial. But the glory of the celestial is one, and the glorie of the terrestrial is another. There is one maner glory of the Sunne, and another glory of the Moone, and another glory of the Starres. For one Starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it riseth againe in incorruption. It is sowen in dishonour, it riseth againe in honour. It is sowen in weakenesse, it riseth againe in power. It is sowen a naturall body, it riseth againe a spirituall body. There is a naturall body, and there is a spirituall body: As it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickning spirite. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthy. The seconde man is of the Lorde from heauen, heauenly. As is the

earthy,

earthy, such are they that be earthie. And as is the heauenly, such are they that are heauenly. And as wee haue borne the image of the earthie, so shall wee beare the image of the heauenly. This say I brethren, that flesh and blood cannot inherite the kingdome of God, neither doeth corruption inherite incorruption. Behold, I shew you a mysterie, wee shall not all sleepe: but wee shall all be changed, and that in a moment, in the twinckling of an eye, by the last trumpe. For the trumpe shall blowe, and the dead shall rise incorruptible, and we shalbe changed: For this corruptible must put on incorruption, and this mortall must put on immortalitie. When this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall be brought to passe the saying that is written: Death is swallowed vp into victorie: Death where is thy sting? Hell, where is thy victorie? The sting of Death is sinne, and the strength of sinne is the lawe. But thankes bee vnto God, which hath giuen vs victorie through our Lord Jesus Christ. Therefore my deare brethren, be yee stedfast and vnmooueable, alwayes rich in the worke of the Lord, for as much as ye knowe howe that your labour is not in vaine in the Lord.

The lesson ended, the Priest shall say.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.
¶ Our father which art in heauen, &c.
And lead vs not into temptation.

Answere.

But deliuer vs from euil. Amen.

The Priest.

ALmightie God, with whom doe liue the spirites of them that depart hence in the Lord, and in whom the soules of them that be elected, after they be deliuered from the burden of the flesh, be in ioy & felicitie: Wee giue thee heartie thankes, for that it hath pleased thee to deliuer this N. our brother out of the miseries of this sinfull

full World, beseeching thee, that it may please thee of thy gracious goodnes, shortly to accomplish ỹ number of thine elect, and to hasten thy kingdome, that Wee With this our brother, and all other departed in the true faith of thy holy name, may haue our perfect consummation and blisse, both in body and soule, in thy eternall and euerlasting glory. Amen.

The Collect.



Mercifull God, the father of our Lorde Jesus Christ, Who is the resurrection and the life, in Whome Whosoeuer beleeueth, shall liue, though hee die, and Whosoeuer liueth and beleeueth in him, shall not die eternally, Who also taught vs (by his holy Apostle Paul) not to be sorie as men Without hope, for them that sleepe in him: We meekely beseech thee (O Father) to raise vs from the death of sinne, vnto the life of righteousnesse, that When We shall depart this life, We may rest in him, as our hope is this our brother doeth, and that at the generall resurrection in the last day, We may be found acceptable in thy sight, and receiue that blessing Which thy Welbeloued sonne shall then pronounce to all them that loue and feare thee, saying, Come ye blessed childrē of my father, receiue the kingdom prepared for you from the beginning of the World. Grant this, We beseech thee, O mercifull father, through Jesus Christ our mediator and redeemer.

Amen.

The

The thankſgiuing of women

after child birth, commonly called the Churching of women.

The woman ſhall come into the Church, and there ſhall kneele downe in ſome conuenient place, nigh vnto the place where the Table ſtandeth, and the Prieſt ſtanding by her, ſhall ſay theſe words, or ſuch like, as the caſe ſhall require.

FOraſmuch as it hath pleaſed almightie God of his goodneſſe to giue you ſafe deliuerance, and hath preſerued you in the great danger of childe birth: ye ſhall therefore giue heartie thanks vnto God, and pray.

Then ſhall the Prieſt ſay this Pſalme.

I haue lifted vp mine eyes vnto the hils: from whence commeth my helpe. Pſal. 121.

My helpe commeth euen from the Lord: which hath made heauen and earth.

Hee will not ſuffer thy foote to bee mooued: and he that keepeth thee will not ſleepe.

Behold, he that keepeth Iſrael: ſhal neither ſlumber nor ſleepe.

The Lorde himſelfe is thy keeper: the Lorde is thy defence vpon thy right hand.

So that the Sunne ſhall not burne thee by day: nor the Moone by night.

The Lord ſhall preſerue thee from all euill: yea, it is euen he that ſhall keepe thy ſoule.

The Lord ſhall preſerue thy going out, and thy comming in: from this time foorth for euermore.

Glory be to the father, and to the ſonne, &c

As it was in the beginning, &c

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Lord haue mercie vpon vs.

Churching of women.

¶ Our father which art in heauen. &c.
And lead vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Priest.

O Lord saue this Woman thy seruant.

Answere.

which putteth her trust in thee.

Priest.

Be thou to her a strong Tower.

Answere.

From the face of her enemie.

Priest.

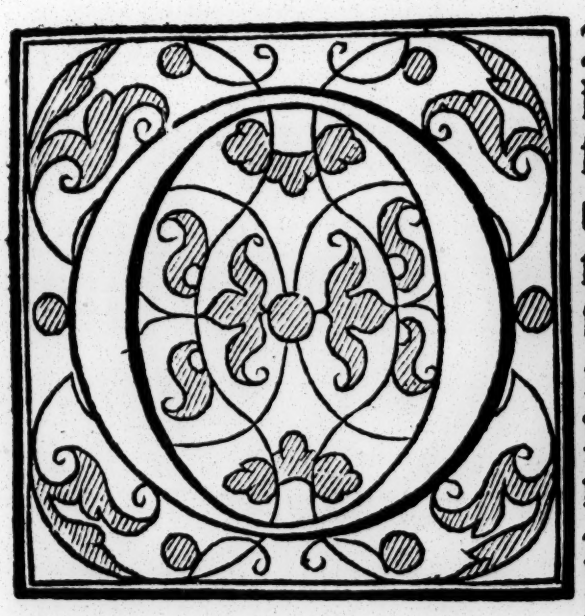
Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Priest.

¶ Let vs pray.



Almightie GOD which hast deliuered this Woman thy seruaunt from the great paine and perill of childe birth: graunt Wee beseech thee most mercifull father, that shee, through thy helpe, may both faithfully liue, and Walke in her vocation, according to thy Will, in this life present, and also may bee partaker of euerlasting glorie in the life to come, through Iesus Christ our Lord. Amen.

The woman that commeth to giue her thankes, must offer accustomed offerings: and if there be a communion, it is conuenient that she receiue the holy Communion.

A Commi-

A Commination against sinners,

with certaine prayers to be vsed diuers times in the yeere.

After Morning prayer, the people being called together by the ringing of a bell, and assembled in the Church, the English Letanie shall bee sayd, after the accustomed maner: Which ended, the Priest shall goe into the pulpit, and say thus.



Brethren, in the primatiue Church there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance, & punished in this world, that their soules might bee saued in the day of the Lord: and that other admonished by their example, might bee the more afraid to offend.

In the stead whereof, vntill the sayd discipline may be restored agayne, (which thing is much to bee wished) it is thought good, that at this time (in your presence) should bee read the generall sentences of Gods cursing against impenitent sinners, gathered out of the xxvii. Chapter of Deuteronomie, and other places of Scripture: and that ye should answere to euery sentence, Amen: to the intent that you, being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for the which yee affirme with your owne mouthes, the curse of God to be due.

Cursed is the man that maketh anie carued or molten image, an abomination to the Lord, the worke of the hands of the craftsman, and putteth it in a secret place to worship it.

And the people shall answere and say,

Amen.

Minister.

Cursed is he that curseth his father and mother.

Answere.

Amen.

A Commination.

Miniſter.

Curſed is he that remoueth away the marke of his neighbours land.

Anſwere.

Amen.

Miniſter.

Curſed is hee that maketh the blinde to goe out of his way.

Anſwere.

Amen.

Miniſter.

Curſed is hee that letteth in iudgement the right of the ſtranger, of them that be fatherleſſe, and of widowes.

Anſwere.

Amen.

Miniſter.

Curſed is he that ſmiteth his neighbour ſecretly.

Anſwere.

Amen.

Miniſter.

Curſed is he that lieth with his neighbours wife.

Anſwere.

Amen.

Miniſter.

Curſed is hee that taketh reward to ſlay the ſoule of innocent blood.

Anſwere.

Amen.

Miniſter.

Curſed is hee that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord.

Anſwere.

Amen.

Miniſter.

Curſed are the vnmercifull, the fornicatours, and adulterers, and the couetous perſons, the worſhippers of images, ſlanderers, drunkards, and extortioners.

Anſwere.

Amen.

Miniſter.

A Commination.

Miniſter.

NOw ſeeing that all they bee accurſed (as the Prophet Dauid beareth witneſſe) which doe erre and goe aſtray from the commaundements of God, let vs (remembring the dreadfull iudgement hanging ouer our heads, & being alwayes at hand) returne vnto our Lord God, with al contrition and meekneſſe of heart, bewailing and lamenting our ſinfull life, knowledging and confeſſing our offences, and ſeeking to bring forth worthy fruites of penance. For nowe is the Axe put vnto the roote of the trees, ſo that euery tree which bringeth not forth good fruite, is hewen downe, and caſt into the fire. It is a fearefull thing to fall into the hands of the liuing God: he ſhal powre downe rayne vpon the ſinners, ſnares, fire, and brimſtone, ſtorme and tempeſt, this ſhalbe their portion to drinke. For loe, the Lord is commen out of his place, to viſite the wickedneſſe of ſuch as dwel vpon the earth. But who may abide the day of his comming? who ſhall be able to endure when he appeareth? His fan is in his hand, & he will purge his floore, & gather his wheate into the barne, but he will burne the chaffe with vnquencheable fire. The day of the Lord commeth as a theefe in the night: and when men ſhall ſay peace, and all things are ſafe, then ſhal ſudden deſtruction come vpon them, as ſorowe cõmeth vpon a woman trauailing with childe, and they ſhall not eſcape. Then ſhall appeare the wrath of God in the day of vengeance, which obſtinate ſinners, through the ſtubbernes of their heart, haue heaped vnto thẽſelues, which deſpiſed the goodnes, patience, & long ſufferance of God, when he called them continually to repentance. Then ſhall they call vpon me (ſaith the Lord) but I will not heare, they ſhal ſeeke me early, but they ſhall not finde me, & that becauſe they hated knowledge, & receiued not the feare of the Lord, but abhorred my counſell, & deſpiſed my correction. Then ſhall it be too late

Pſal.119.

Matth.3.

Heb.10.

Pſal.10.

Eſai.26.

Mal.3.

Matth.3.

1.Theſ.5.

Rom.2.

Prou.1.

to

to knocke, When the dooze ſhall bee ſhut, and too late to crye foz mercie, When it is the time of iuſtice. O terrible voyce of moſt iuſt iudgement, Which ſhall bee pzonounced vpon them,
Mat.25. When it ſhall be ſayde vnto them, Goe ye curſed into the fire euerlaſting, Which is pzepared foz the Deuill and his angels.
2.Cor.6. Therefoze bzethzen, take Wee heede betime, While the day of ſaluation laſteth, foz the night commeth, When none can
Iohn 9. Wozke: but let vs While We haue the light, beleeue in the light, and Walke as the childzen of the light, that We be not caſt into
Matt.25. the vtter darkenes, Where is Weeping and gnaſhing of teeth. Let vs not abuſe the goodneſſe of God, Which calleth vs mercifully to amendment, and of his endleſſe pitie pzomiſeth vs
Eſai.1. fozgiueneſſe of that Which is paſt, if (With a Whole minde and true heart) We returne vnto him. Foz though our ſinnes be as redde as ſcarlet, they ſhalbe as White as ſnoW: and though they be like purple, yet ſhall they be as White as Wool. Turne
Ezec.28. you cleane (ſayth the Lozd) from all your Wickedneſſe, and your ſinne ſhall not be your deſtruction. Caſt aWay from you all your vngodlines that ye haue done, make you neW hearts, and a neWe ſpirit. Wherefoze Will ye die, O yee houſe of Iſrael, ſeeing that I haue no pleaſure in the death of him that dyeth, ſayeth the Lozde God: turne you then, and yee ſhall liue.
1.Ioh.2. Although We haue ſinned, yet haue We an aduocate With the father, Jeſus Chziſt the righteous, and he it is that obteineth
Eſai,53. grace foz our ſinnes. Foz hee Was Wounded foz our offences, and ſmitten foz our Wickedneſſe. Let vs therfoze returne vnto him, Who is ꝑ merciful receiuer of all true penitent ſinners, aſſuring our ſelues that he is ready to receiue vs, & moſt Willingly to pardõ vs, if We come vnto him With faithful repentance, if We Will ſubmit our ſelues vnto him, & from henceforth Walk
Matt.11. in his Wayes, if We Will take his eaſie yoke and light burden vpon vs, to followe him in loWlineſſe, patience, & charitie, and be ozdered by the gouernance of his holy ſpirite, ſeeking alWayes his glozie, and ſeruing him duely in our vocation, With thankeſgiuing. This if Wee doe, Chziſt Will deliuer vs from the curſe of the laW, and from the extreme malediction Which ſhall light vpon them that ſhalbe ſet on the left hand, & he Will
Matt,25. ſet vs on his right hand, and giue vs the bleſſed benediction

of

of his father, commanding vs to take possession of his glorious kingdome, vnto the which he vouchsafe to bring vs all, for his infinite mercie. Amen.

Then shall they all kneele vpon their knees: and the Priest and Clarkes kneeling (where they are accustomed to say the Letanie) shall say this Psalme, Miserere mei Deus.

HAue mercie vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences. Miserere mei, Psal. 51.

Wash mee throughly from my wickednesse: and cleanse mee from my sinne.

For I knowledge my faultes: and my sinne is euer before me.

Against thee only haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednes: and in sinne hath my mother conceiued me.

But loe, thou requirest trueth in the inward partes: and shalt make me to vnderstand wisedome secretly.

Thou shalt purge mee with Hysope, and I shall be cleane: thou shalt wash me, and I shall be whiter then snowe.

Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my misdeedes.

Make mee a cleane heart, O God: and renewe a right spirite within me.

Cast me not away from thy presence: and take not thy holy spirit from me.

O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

Deliuer

A Commination.

Deliuer me from bloodgiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lippes (O Lorde:) my mouth shall shewe thy prayse.

For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offrings.

The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

O be fauourable and gratious vnto Sion: builde thou the walles of Hierusalem.

Then shalt thou bee pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer yong bullockes vpon thine altar.

Glorie be to the father, &c.

As it was in the beginning, &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruants.

Answere.

Which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answere.

And euermore mightily defend them.

Minister.

Helpe vs O God our sauiour.

Answere.

And for the glory of thy names sake deliuer vs, be mercifull vnto vs sinners for thy names sake.

Minister.

O Lord heare our prayers.

Answere.

And let our cry come vnto thee.

A Commination.

Let vs pray.

LOrd Wee beseech thee mercifully heare our prayers, and spare all those which confesse their sinnes to thee, that they (whose consciences by sinne are accused) by thy mercifull pardon may be absolued through Christ our Lord. Amen.

OMost mightie God & mercifull Father, which hast compassion of all men, & hatest nothing that thou hast made, which wouldest not the death of a sinner, but that hee should rather turne from sinne, and bee saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which bee grieued and wearied with the burden of our sinne. Thy propertie is to haue mercie, to thee onely it apperteineth to forgiue sinnes. Spare vs therefore, good Lord, spare thy people whome thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth, and miserable sinners: but so turne thine yze from vs, which meekely knowledge our vilenesse, and truely repent vs of our faults: so make haste to helpe vs in this world, that we may euer liue with thee in the world to come, through Iesus Christ our Lord, Amen.

Then shall the people say this that followeth, after the Minister.

TUrne thou vs, O good Lord, and so shall we be turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffring, and of great pitie. Thou sparest when wee deserue punishment, and in thy wrath thinkest vpon mercie. Spare thy people good Lord, spare them, and let not thine heritage be brought to confusion.

Heare vs, O Lord, for thy mercie is great, and after the multitude of thy mercies looke vpon vs.

THE

Pſalter or Pſalmes

of Dauid, after the tranſlation *of the great Bible, appoin-*ted as it ſhalbe ſung or ſaid in Churches.

(***)

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1592.

Moneth. The j. day.

The Pſalmes of Dauid.

Beatus vir qui non abijt. Pſal. j.



Morning prayer.

BLeſſed is the man that hath not walked in the counſaile of the vngodly, nor ſtande in the way of ſinners: and hath not ſit in the ſeate of the ſcornefull.

But his delight is in the lawe of the Lorde: and in his lawe will he exercise himſelfe day and night.

And he ſhal be like a tree planted by the water ſide: that will bring foorth his fruite in due ſeaſon.

His leafe alſo ſhall not wither: but looke whatſoeuer hee doeth, it ſhall proſper.

As for the vngodly it is not ſo with them: but they are like the chaffe which the Winde ſcattereth away from the face of the earth.

Therefore the vngodly ſhall not be able to ſtande in the iudgement: neither the ſinners in the congregation of the righteous.

But the Lord knoweth the way of the righteous: and the way of the vngodly ſhall periſh.

Quare fremuerunt gentes. Pſal. ij.

WHy doe the heathen ſo furiouſly rage together: & why doe the people imagine a vaine thing?

The kings of the earth ſtand vp, and the rulers take counſaile together: againſt the Lord, & againſt his anointed.

Let vs breake their bondes aſunder: and caſt away their cordes from vs.

He that dwelleth in heauen ſhall laugh them to ſcorne: the Lord ſhall haue them in deriſion.

Then ſhall hee ſpeake vnto them in his wrath: and vexe them in his ſore diſpleaſure.

Yet haue I ſet my King: vpon my holy hill of Sion

I will preach the lawe whereof the Lorde hath ſayd vn-

to me: thou art my sonne, this day haue I begotten thee.

Desire of me, and I shall giue thee the heathen for thine inheritance: and the vttermost parts of the earth for thy possession.

Thou shalt bruise them with a rodde of yron: and breake them in pieces like a potters vessell.

Be wise now therefore, O ye kings: be learned ye that are iudges of the earth.

Serue the Lord in feare: and reioyce vnto him with reuerence.

Kisse the sonne least he be angrie, and so ye perish from the right way: if his wrath be kindled (yea but a litle) blessed are all they that put their trust in him.

Domine quid. Psal iii.

LOrde how are they increased that trouble me: many are they that rise against me.

Many one there be that say of my soule: there is no helpe for him in his God.

But thou, O Lorde, art my defender: thou art my worship, and the lifter vp of my head.

I did call vpon the Lorde with my voyce: and hee hearde me out of his holy hill.

I layde me downe and slept, and rose vp againe: for the Lord sustained me.

I will not be afraid for ten thousands of people: that haue haue set themselues against me round about.

Up Lorde, and helpe me, O my God: for thou smitest all mine enemies vpō the cheeke bone, thou hast broken the teeth of the vngodly.

Saluation belongeth vnto the Lorde: and thy blessing is vpon the people.

Cum inuocarem. Psal. iiii.

HEare me when I call, O God of my righteousnesse: for thou hast set me at libertie when I was in trouble, haue mercie vpon me, and hearken vnto my prayer.

O yee sonnes of men, how long will yee blaspheme mine honour: and haue such pleasure in vanitie, and seeke after leasing:

Know

Moneth. The j. day.

Knowe this also, that the Lorde hath chosen to him selfe the man that is godly: when I call vpon the Lorde, he will heare me.

Stand in awe and sinne not: commune with your owne heart, and in your chamber, and be still.

Offer the sacrifice of righteousnesse: and put your trust in the Lord.

There be many that say: Who will shew vs any good?

Lord lift thou vp: the light of thy countenance vpon vs.

Thou hast put gladnesse in my heart: since the time that their corne and wine and oyle increased.

I will lay mee downe in peace, and take my rest: for it is thou Lord only that makest me dwell in safetie.

Verba mea auribus. Psal. v.

POnder my words, O Lord: consider my meditation.

O hearken thou vnto the voyce of my calling, my king and my God: for vnto thee will I make my praier.

My voyce shalt thou heare betimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

For thou art the God that hast no pleasure in wickednes: neither shall any euil dwell with thee.

Such as bee foolish shall not stand in thy sight: for thou hatest all them that worke vanitie.

Thou shalt destroy them that speake leasing: the Lorde will abhorre both the bloodthirstie and deceitful man.

But as for me, I will come into thy house, euen vpon the multitude of thy mercy: and in thy feare will I worship toward thy holy temple.

Leade me O Lord, in thy righteousnesse, because of mine enemies: make thy way plaine before my face.

For there is no faithfulnesse in his mouth: their inward parts are very wickednesse.

Their throte is an open sepulchre: they flatter with their tongue.

Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their

 vngodlines,

vngodlines, for they haue rebelled against thee.

And let all them that put their trust in thee reioyce: they shall euer be giuing of thanks, because thou defendest them, they that loue thy name shalbe ioyfull in thee.

For thou Lorde will giue thy blessing vnto the righteous: and with thy fauourable kindnesse wilt thou defend him, as with a shield.

Domine ne in furore Psal 6.

Euening prayer.

O Lorde rebuke me not in thine indignation: neither chasten mee in thy displeasure.

Haue mercy vpon me, O Lord, for I am weake: O Lorde heale me, for my bones are vexed.

My soule is also sore troubled: but Lord how long wilt thou punish me?

Turne thee, O Lord, and deliuer my soule: Oh saue me for thy mercies sake.

For in death no man remembreth thee: and who wil giue thee thanks in the pit?

I am wearie of my groning, euery night wash I my bed: and water my couch with my teares.

My beautie is gone for very trouble: and worne away because of all mine enimies.

Away from mee all ye that worke vanitie: for the Lorde hath heard the voyce of my weeping.

The Lord hath heard my petition: the Lord will receiue my prayer.

All mine enemies shalbe confounded and sore vexed: they shalbe turned backe and put to shame suddenly.

Domine Deus meus. Psal. 7.

O Lorde my God, in thee haue I put my trust: saue mee from all them that persecute me, and deliuer me.

Least he deuoure my soule like a Lion, and teare it in pieces: while there is none to helpe.

O Lorde my God, if I haue done any such thing: or if there

there be any wickednesse in my hands.

If I haue rewarded euill vnto him that dealt friendly with mee: yea, I haue deliuered him that without any cause is mine enemie.

Then let mine enemie persecute my soule, and take mee: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

Stand vp, O Lord, in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for mee in the iudgement that thou hast commanded.

And so shall the congregation of the people come about thee: for their sakes therfore lift vp thy selfe againe.

The Lorde shall iudge the people, giue sentence with me, O Lord: according to my righteousnesse, and according to the innocencie that is in me.

Oh let the wickednes of the vngodly come to an end: but guide thou the iust.

For the righteous God: trieth the very hearts and reines

My helpe commeth of God: which preserueth them that are true of heart.

God is a righteous iudge, strong and patient: and God is prouoked euery day.

If a man will not turne, he will whet his sword: hee hath bent his bowe, and made it readie.

He hath prepared for him the instruments of death: hee ordaineth his arrowes against the persecuters.

Behold, he trauaileth with mischiefe: hee hath conceiued sorow, and brought foorth vngodlinesse.

He hath grauen and digged vp a pit: and is fallen himselfe into the destruction that he made for other.

For his trauaile shall come vpon his owne head: and his wickednes shall fall on his owne pate.

I will giue thanks vnto the Lord, according to his righteousnesse: and wil praise the name of the Lord the most high.

Domine dominus. Psal. 8.

O Lord our gouernour, how excellent is thy Name in all the world: thou that hast set thy glory aboue ỹ heauens.

Out of the mouth of very babes & sucklings hast thou

ordeined strength, because of thine enemies: that thou mightest still the enemie and the auenger.

For I will consider the heauens, euen the workes of thy fingers: the Moone and the Starres which thou hast ordeined.

What is man that thou art mindfull of him: and the sonne of man that thou visitest him?

Thou madest him lower then the angels: to crowne him with glorie and worship.

Thou makest him to haue dominion of the workes of thy handes: and thou hast put al thinges in subiection vnder his feete.

All sheepe and oxen: yea and the beasts of the field.

The foules of the ayre, and the fishes of the sea: and whatsoeuer walketh through the paths of the seas.

O Lord our gouernour: how excellent is thy Name in all the world?

Confitebor tibi. Psal 9.

Morning prayer.

I Will giue thankes vnto thee, O Lord, with my whole heart: I will speake of all thy marueilous workes.

I will bee glad and reioyce in thee: yea, my songs will I make of thy Name, O thou most highest.

While mine enemies are driuen backe: they shal fall and perish at thy presence.

For thou hast mainteined my right, and my cause: thou art set in the throne that iudgest right.

Thou hast rebuked the Heathen, and destroyed the vngodly: thou hast put out their Name for euer and euer.

O thou enemie, destructions are come to a perpetuall end: euen as the cities which thou hast destroyed, their memorial is perished with them.

But the Lord shall endure for euer: he hath also prepared his

his seate for iudgement.

For he shall iudge the worlde in righteousnesse: and minister true iudgement vnto the people.

The Lord also will bee a defence for the oppressed: euen a refuge in due time of trouble.

And they that know thy name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.

O praise the Lord which dwelleth in Sion: shew the people of his doings.

For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poore.

Haue mercie vpon me, O Lord, consider the trouble which I suffer of them that hate mee: thou that liftest mee vp from the gates of death.

That I may shewe all thy praises within the portes of the daughter of Sion: I will reioyce in thy saluation.

The heathen are sunke downe in the pit that they made: in the same net which they hid priuily, is their foote taken.

The Lord is knowen to execute iudgement: the vngodly is trapped in the worke of his owne hands.

The wicked shall bee turned into hell: and all the people that forget God.

For the poore shall not alway be forgotten: the patient abiding of the meeke shall not perish for euer.

Up Lord, and let not man haue the vpper hande: let the heathen be iudged in thy sight.

Put them in feare (O Lord:) that the Heathen may know themselues to be but men.

Vt quid Domine. Psal. x.

WHy standest thou so farre off (O Lord) and hidest thy face in the needefull time of trouble?

The vngodly for his owne lust doeth persecute the poore: let them be taken in the craftie wilinesse that they haue imagined.

For the vngodly hath made boast of his owne hearts desire: and speaketh good of the couetous whom GOD abhorreth.

The

Moneth. The ij. day.

The vngodly is so proude, that hee careth not for God: neither is God in all their thoughts.

His wayes are alway grieuous: thy iudgements are farre aboue out of his sight, and therefore defieth hee all his enemies.

For he hath sayde in his heart, Tush, I shall neuer be cast downe: there shall no harme happen vnto me.

His mouth is full of cursing, deceit, and fraude: vnder his tongue is vngodlinesse and vanitie.

He sitteth lurking in the thieuish corners of the streetes: and priuily in his lurking dennes doeth hee murder the innocent, his eyes are set against the poore.

For he lyeth wayting secretly, euen as a Lyon lurketh hee in his denne: that he may rauish the poore.

Hee doeth rauish the poore: When he getteth him into his nette.

Hee falleth downe and humbleth himselfe: that the congregation of the poore may fall into the hand of his captaines.

He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will neuer see it.

Arise (O Lord God) and lift vp thine hand: forget not the poore.

Wherefore should the wicked blaspheme God: While hee doeth say in his heart, Tush, thou God carest not for it:

Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

That thou mayst take the matter into thy hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

Breake thou the power of the vngodly and malicious: take away his vngodlinesse, and thou shalt finde none.

The Lord is King for euer and euer: and the heathen are perished out of the land.

Lord, thou hast heard the desire of the poore: thou preparest their heart, and thine eare hearkeneth thereto.

To helpe the fatherlesse and poore vnto their right: that the man of the earth be no more exalted against them.

In

Moneth. The ij. day.

In Domino confido. Pſal. xj.

IN the Lord put I my truſt: howe ſay ye then to my ſoule, that ſhe ſhould flee as a bird vnto the hill:

For loe, the vngodly bende their bowe, and make readie their arrowes within the quiuer: that they may priuily ſhoote at them which are true of heart.

For the foundations wil be caſt downe: and what hath the righteous done:

The Lord is in his holy tẽple: the Lords ſeat is in heauen.

His eyes conſider the poore: and his eye liddes trieth the children of men.

The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickedneſſe doeth his ſoule abhorre.

Vpon the vngodly hee ſhall raine ſnares, fire, and brimſtone, ſtorme, and tempeſt: this ſhalbe their portion to drinke.

For the righteous Lord loueth righteouſneſſe: his countenance will beholde the thing that is iuſt.

Saluum me fac. Pſal xij.

HElpe me Lord, for there is not one godly man left: for the faithfull are miniſhed from among the children of men. Euening prayer.

They talke of vanitie euery one with his neighbour: they doe but flatter with their lippes, and diſſemble with their double heart.

The Lorde ſhall roote out all deceitfull lippes: and the tongue that ſpeaketh proud things.

which haue ſaid, with our tongue we will preuaile: we are they that ought to ſpeake, who is Lord ouer vs:

Nowe for the comfortleſſe troubles ſake of the needie: and becauſe of the deepe ſighing of the poore.

I will vp (ſaith the Lord:) and will helpe euery one from him that ſwelleth againſt him, and will ſet them at reſt.

The words of the Lord are pure words: euen as the ſiluer which frõ the earth is tried, & purified ſeuen times in the fire.

Thou

Moneth. The ij. day.

Thou shalt keepe them O Lord: thou shalt preserue him from this generation for euer.

The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequo Domine. Psal. xiij.

HOwe long wilt thou forget me (O Lord) for euer: howe long wilt thou hide thy face from me:

Howe long shall I seeke counsell in my soule, and be so vexed in my heart: howe long shall mine enemies triumph ouer me:

Consider and heare mee, O Lord my God: lighten mine eyes, that I sleepe not in death.

Lest mine enemie say, I haue preuailed against him: for if I be cast downe, they that trouble me will reioyce at it.

But my trust is in thy mercie: and my heart is ioyful in thy saluation.

I will sing of the Lord, because hee hath dealt so louingly with me: yea, I wil praise the name of the Lord most highest.

Dixit insipiens. Psal. xiiij.

THe foole hath said in his heart: there is no God.

They are corrupt and become abominable in their doings: there is not one that doeth good, (no not one.)

The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

Their throte is an open sepulchre, With their tongues haue they deceiued: the poyson of aspes is vnder their lips.

Their mouth is full of cursing and bitternesse: their feete are swift to shed blood.

Destruction and vnhappinesse is in their wayes, and the way of peace haue they not knowen: there is no feare of God before their eyes.

Haue they no knowledge, that they are all such workers of

of mischiefe: eating vp my people as it were bread:

And call not vpon the Lorde, there were they brought in great feare (euen where no feare was:) for God is in the generation of the righteous.

As for you, yee haue made a mocke at the counsaile of the poore: because he putteth his trust in the Lord.

Who shall giue saluation vnto Israel out of Sion: when the Lord turneth the captiuitie of his people, then shall Iacob reioyce, and Israel shall be glad.

Domine quis habitabit. Psal. xv.

LOrd, who shall dwell in thy tabernacle: or who shall rest vpon thy holy hill: Morning prayer.

Euen he that leadeth an vncorrupt life: and doth the thing which is right, and speaketh the trueth from his heart.

Hee that hath vsed no deceite in his tongue, nor done euill to his neighbour: and hath not slandered his neighbours.

Hee that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

Hee that sweareth vnto his neighbour, and disappointeth him not: though it were to his owne hinderance.

He that hath not giuen his money vpon vsurie: nor taken reward against the innocent.

Who so doeth these things: shall neuer fall.

Conserua me. Psal xvj.

PReserue me, O God: for in thee haue I put my trust.

O my soule, thou hast said vnto the Lord: thou art my God, my goods are nothing vnto thee.

All my delight is vpon the saints that are in the earth: and vpon such as excell in vertue.

But they that runne after another god: shall haue great trouble.

Their drinke offerings of blood will I not offer: neither make mention of their names within my lippes.

The

Moneth. The iij. day.

The Lord himselfe is the portion of mine inheritance, and of my cuppe: thou shalt maintaine my lot.

The lot is fallen vnto me in a faire ground: yea, I haue a goodly heritage.

I will thanke the Lord for giuing me warning: my reines also chasten me in the night season.

I haue set God alwayes before mee: for he is on my right hand, therefore I shall not fall.

Wherefore my heart was glad, and my glorie reioyced: my flesh also shall rest in hope.

For why? thou shalt not leaue my soule in hell: neither shalt thou suffer thine holy one to see corruption.

Thou shalt shewe me the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi domine iustitiam. Psal. xvij.

HEare the right, O Lord, consider my complaint: and hearken vnto my prayer, that goeth not out of fayned lippes.

Let my sentence come foorth from thy presence: and let thine eyes looke vpon the thing that is equall.

Thou hast prooued and visited mine heart in the night season, thou hast tried me, and shalt finde no wickednesse in me: for I am vtterly purposed that my mouth shall not offend.

Because of mens woorkes that are done against the wordes of my lippes: I haue kept me from the wayes of the destroyer.

O holde thou vp my goings in thy paths: that my foote-steppes slippe not.

I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken vnto my wordes.

Shewe thy marueilous louing kindnesse, thou that art the Sauiour of them which put their trust in thee: from such as resist thy right hand.

Keepe me as the apple of an eye: hide mee vnder the shadowe of thy wings.

From the vngodly that trouble mee: mine enemies compasse me round about, to take away my soule.

They

Moneth. The iij. day.

They are inclosed in their owne fat: and their mouth speaketh proud things.

They lye waiting in our way on euery side: turning their eyes downe to the ground.

Like as a Lion that is greedie of his praye: and as it were a Lions whelpe lurking in secret places.

Up Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

From the men of thy hand, O Lord, from the men I say, and from the euill world: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

They haue children at their desire: and leaue the rest of their substance for their babes.

But as for mee, I will beholde thy presence in righteousnesse: and when I awake vp after thy likenesse, I shall bee satisfied with it.

Diligam te. Psal. xviij.

I Will loue thee (O Lorde) my strength, the Lord is my stonie rocke and my defence: my Sauiour, my God, and my might, in whom I will trust, my buckler, the horne also of my saluation, and my refuge. Euening prayer.

I wil cal vpon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

The sorowes of death compassed me: and the ouerflowings of vngodlines made me afraid.

The paines of hell came about mee: the snares of death ouertooke me.

In my trouble I will call vpon the Lord: and complaine vnto my God.

So shall hee heare my voyce out of his holy Temple: and my complaint shall come before him, it shall enter euen into his eares.

The earth trembled & quaked: the very foundations also of the hilles shooke & were remooued, because he was wroth.

There

Moneth. The iij. day.

There went a ſmoke out of his preſence: and a conſuming fire out of his mouth, ſo that coales were kindled at it.

Hee bowed the heauens alſo and came downe: and it was darke vnder his feete.

Hee rode vpon the Cherubims and did flie: hee came flying vpon the wings of the winde.

Hee made darkeneſſe his ſecret place: his Pauilion rounde about him, with darke water and thicke cloudes to couer him.

At the brightneſſe of his preſence his cloudes remooued: haileſtones and coles of fire.

The Lorde alſo thundred out of heauen, and the higheſt gaue his thunder: haileſtones and coles of fire.

He ſent out his arrowes, and ſcattered them: he caſt foorth lightnings and deſtroyed them.

The ſprings of waters were ſeene, and the foundations of the round world were diſcouered at thy chiding, O Lord: at the blaſting of the breath of thy diſpleaſure.

He ſhall ſend downe from the high to fetch mee: and ſhall take me out of many waters.

Hee ſhall deliuer mee from the ſtrongeſt enemie, and from them which hate me: for they are too mightie for me.

They preuented me in the day of my trouble: but the Lord was my vpholder.

He brought me forth alſo into a place of libertie: he brought me forth, euen becauſe he had a fauour vnto me.

The Lorde ſhall reWarde mee after my righteous dealing: according to the cleanneſſe of my hands ſhall he recompence me.

Becauſe I haue kept the Wayes of the Lord: and haue not forſaken my God as the Wicked doeth.

For I haue an eye vnto all his lawes: and will not caſt out his commandements from me.

I was alſo vncorrupt before him: and eſchewed mine owne Wickedneſſe.

Therefore ſhall the Lord reward mee after my righteous dealing: and according vnto the cleanneſſe of my handes in his eye ſight.

With the holy, thou shalt be holy: and with a perfect man thou shalt be perfect.

With the cleane, thou shalt be cleane: and with the froward, thou shalt learne frowardnesse.

For thou shalt saue the people that are in aduersitie: and shalt bring downe the high lookes of the proude.

Thou also shalt light my candle: the Lorde my God shall make my darkenesse to be light.

For in thee I shall discomfite an host of men: and with the helpe of my God I shall leape ouer the wall.

The way of God is an vndefiled way: the worde of the Lorde also is tried in the fire, he is the defender of all them that put their trust in him.

For who is God but the Lorde: or who hath any strength except our God:

It is God that girdeth me with strength of warre: and maketh my way perfect.

He maketh my feete like hartes feete: and setteth me vp on high.

He teacheth my handes to fight: and mine armes shall breake euen a bowe of steele.

Thou hast giuen me the defence of thy saluation: thy right hand also shall holde me vp, and thy louing correction shall make me great.

Thou shalt make roume ynough vnder me for to goe: that my footesteppes shall not slide.

I will followe vpon mine enemies, and ouertake them: neither will I turne againe till I haue destroyed them.

I will smite them, that they shall not be able to stand: but fall vnder my feete.

Thou hast girded me with strength vnto the battell: thou shalt throwe downe mine enemies vnder me.

Thou hast made mine enemies also to turne their backes vpon me: and I shall destroy them that hate me.

They shall crie, but there shall be none to helpe them: yea euen vnto the Lord shal they crie, but he shal not heare them.

I will beate them as small as the dust before the winde: I will cast them out as the clay in the streetes.

Moneth The iiii. day.

Thou shalt deliuer me from the striuings of the people: and thou shalt make me the head of the heathen.

A people whom I haue not knowen: shall serue me.

Assoone as they heare of me, they shall obey mee: but the strange children shall dissemble with me.

The strange children shall faile: and be afraid out of their prisons.

The Lorde liueth, and blessed bee my strong helper: and praysed be the God of my saluation.

Euen the God that seeth that I be auenged: and subdueth the people vnto me.

It is he that deliuereth me from my (cruell) enemies, and setteth me vp aboue mine aduersaries: thou shalt ridde mee from the wicked man.

For this cause will I giue thankes vnto thee (O Lorde) among the Gentiles: and sing prayses vnto thy name.

Great prosperitie giueth he vnto his King: and sheweth louing kindnes vnto Dauid his anoynted, and vnto his seede for euermore.

Cœli enarrant. Psal. 19.

Morning prayer.

THe heauens declare the glorie of God: and the firmament sheweth his handie worke.

One day telleth another: and one night certifieth another.

There is neither speach nor language: but their voyces are heard among them.

Their sound is gone out into all landes: and their wordes into the endes of the world.

In them hath he set a tabernacle for the sunne: Which commeth forth as a bridegrome out of his chamber, and reioyceth as a Gyant to runne his course.

It goeth forth from the vttermost part of the heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heate thereof.

The lawe of the Lorde is an vndefiled lawe, conuerting the

the soule: the testimonie of the Lorde is sure, and giueth wisdome vnto the simple.

The statutes of the Lord are right, and reioyce the heart: the commaundement of the Lorde is pure, and giueth light vnto the eyes.

The feare of the Lorde is cleane, and endureth for euer: the iudgements of the Lorde are true, and righteous altogether.

More to be desired are they then golde, yea, then much fine golde: sweeter also then the hony, and the hony combe.

Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

Who can tell how oft he offendeth: O cleanse thou me from my secret faultes.

Keepe thy seruant also from presumptuous sinnes, least they get the dominion ouer me: so shall I bee vndefiled, and innocent from the great offence.

Let the wordes of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

O Lord: my strength, and my redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord heare thee in the day of trouble: the name of the God of Jacob defend thee.

Send thee helpe from the Sanctuarie: and strength thee out of Sion.

Remember all thy offerings: and accept thy burnt sacrifice.

Graunt thee thy hearts desire: and fulfill all thy minde.

We will reioyce in thy saluation, and triumph in the name of the Lord our GOD: the Lorde perfourme all thy petitions.

Nowe knowe I that the Lord helpeth his anoynted, and will heare him from his holy heauen: euen with the wholesome strength of his right hand.

Some put their trust in Charets, and some in horses: but we will remember the name of the Lord our God.

They are brought downe and fallen: but we are risen, and stand vpright.

Moneth. The iiii. day.

Saue Lord, and heare vs, O King of heauen: when wee call vpon thee.

Domine in virtute. Psal. 21.

THe king shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

Thou hast giuen him his heartes desire: and hast not denied him the request of his lippes.

For thou shalt preuent him with the blessings of goodnes: and shalt set a crowne of pure golde vpon his head.

He asked life of thee, and thou gauest him a long life: euen for euer and euer.

His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.

For thou shalt giue him euerlasting felicitie: and make him glad with the ioy of thy countenance.

And why: because the King putteth his trust in the Lord: and in the mercie of the most highest, he shall not miscarie.

All thine enemies shall feele thy hand: thy right hand shal finde out them that hate thee.

Thou shalt make them like a fierie ouen in time of thy wrath: the Lorde shall destroy them in his displeasure, and the fire shall consume them.

Their fruite shalt thou roote out of the earth: and their seede from among the children of men.

For they intended mischiefe against thee: and imagined such a deuice as they are not able to perfourme.

Therefore shalt thou put them to flight: and the strings of thy bowe shalt thou make readie against the face of them.

Be thou exalted Lorde in thine owne strength: so will we sing and prayse thy power.

Deus Deus meus. Psal. 22.

Euening prayer.

MY God, my God (looke vpon mee) why hast thou forsaken me: and art so farre from my health, and from the words of my complaint:

O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

And thou continuest holy: O thou worship of Israel.

Our

Moneth. The iiij. day.

Our fathers hoped in thee: they trusted in thee, and thou diddest deliuer them.

They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

But as for me, I am a worme, and no man: a very scorne of men, and the outcast of the people.

All they that see mee, laugh me to scorne: they shoote out their lippes, and shake their head, saying,

He trusted in God, that he would deliuer him: let him deliuer him, if he will haue him.

But thou art he that tooke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breastes.

I haue bene left vnto thee euer since I was borne: thou art my God, euen from my mothers wombe.

O goe not fro me, for trouble is hard at hande: and there is none to helpe me.

Many oxen are come about me: fat Bulles of Basan close me in on euery side.

They gape vpon me with their mouthes: as it were a ramping and roaring Lyon.

I am powred out like water, and all my bones are out of ioynt: my heart also in the middest of my body is euen like melting Waxe.

My strength is dried vp like a potsheard, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.

For (many) dogges are come about me: and the counsel of the wicked layeth siege against me.

They pearsed my handes, and my feete, I may tell all my bones: they stand staring and looking vpon me.

They part my garments among them: and cast lots vpon my vesture.

But be not thou farre from me, O Lord: thou art my succour, haste thee to helpe me.

Deliuer my soule from the swoorde: my darling from the power of the dogge.

Saue me from the Lyons mouth: thou hast heard me

also from among the hornes of the vnicornes.

I will declare thy name vnto my brethren: in the middest of the congregation will I praise thee.

O prayse the Lorde ye that feare him: magnifie him all ye of the seede of Jacob, and feare him all ye seede of Israel.

For he hath not despised nor abhorred the low estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.

My prayse is of thee in the great congregation: my vowes will I perfourme in the sight of them that feare him.

The poore shall eate and be satisfied: they that seeke after the Lord, shall prayse him, your heart shall liue for euer.

All the endes of the worlde shall remember them selues, and be turned vnto the Lorde: and all the kinreds of the nations shall worship before him.

For the kingdome is the Lordes: and he is the gouernour among the people.

All such as be fat vpon earth: haue eaten and worshipped.

All they that goe downe into the dust shall kneele before him: and no man hath quickened his owne soule.

My seede shal serue him: they shall bee counted vnto the Lord for a generation.

They shall come, and the heauens shal declare his righteousnes: vnto a people that shalbe borne, whom ꝑ Lorde hath made.

Dominus regit me. Psal. 23.

The Lorde is my shepheard: therefore can I lacke nothing.

He shall feede me in a greene pasture: & leade me foorth beside the waters of comfort.

He shall conuert my soule: and bring me forth in the paths of righteousnesse for his names sake.

Yea though I walke thorow the valley of the shadowe of death, I will feare no euil: for thou art with me, thy rod and thy staffe comfort me.

Thou shalt prepare a table before me against them that trouble me: thou hast anoynted my head with oyle, and my cup shall be full.

Moneth The v. day.

But thy louing kindneſſe and mercie ſhal follow me all the dayes of my life: and I will dwell in the houſe of the Lorde for euer.

Domini eſt terra. Pſal. 24.

THe earth is the Lords, and all that therein is: the compaſſe of the world, and they that dwel therein. Morning prayer.

For he hath founded it vpon the ſeas: and prepared it vpon the floods.

Who ſhal aſcend into the hill of the Lorde: or who ſhall riſe vp in his holy place:

Euen he that hath cleane hands, and a pure heart: and that hath not lift vp his minde vnto vanitie, nor ſworne to deceiue his neighbour.

He ſhall receiue the bleſſing from the Lord: and righteouſneſſe from the God of his ſaluation.

This is the generation of them that ſeeke him: euen of them that ſeeke thy face, O Jacob.

Lift vp your heads, O ye gates, and be ye lift vp ye euerlaſting doores: and the King of glory ſhall come in.

Who is the King of glory: it is the Lord ſtrong and mightie, euen the Lord mightie in battaile.

Lift vp your heads, O ye gates, and be ye lift vp ye euerlaſting doores: and the King of glory ſhall come in.

Who is the King of glory: euen the Lorde of hoſtes, he is the King of glory.

Ad te Domine. Pſal 25.

VNto thee, O Lorde, will I lift vp my ſoule, my God, I haue put my truſt in thee: O let me not bee confounded, neither let mine enemies triumph ouer me.

For all they that hope in thee ſhall not be aſhamed: but ſuch as tranſgreſſe without a cauſe, ſhalbe put to confuſion.

Shewe me thy wayes, O Lord: and teach me thy paths.

Lead me forth in thy trueth, & learne me: for thou art the God of my ſaluatiō, in thee hath bin my hope al the day long.

Moneth The v. day.

Call to remembrance, O Lorde, thy tender mercies: and thy louing kindnes which haue bene euer of olde.

Oh remember not the sinnes and offences of my youth: but according to thy mercie thinke thou vpon me (O Lorde) for thy goodnesse.

Gracious and righteous is the Lorde: therefore will hee teach sinners in the way.

Them that be meeke shall he guide in iudgement: and such as be gentle, them shall he learne his way.

All the paths of the Lord are mercie and trueth: vnto such as keepe his couenant and his testimonies.

For thy names sake, O Lord: be mercifull vnto my sinne, for it is great.

What man is he that feareth the Lorde: him shal he teach in the way that he shall choose.

His soule shal dwel at ease: & his seede shall inherite ỹ land.

The secrete of the Lorde is among them that feare him: and he shall shewe them his couenant.

Mine eyes are euer looking vnto the Lorde: for hee shall plucke my feete out of the net.

Turne thee vnto me, and haue mercie vpon me: For I am desolate and in miserie.

The sorowes of my heart are enlarged: O bring thou me out of my troubles.

Looke vpon mine aduersitie and miserie: and forgiue mee all my sinne.

Consider mine enemies howe many they are: and they beare a tyrannous hate against me.

O keepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in thee.

Let perfectnes and righteous dealing Waite vpon me: for my hope hath bene in thee.

Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. Psal. 26.

BE thou my iudge, O Lord, for I haue walked innocently: my trust hath bin also in the Lord, therfore shal I not fal.

Examine me, O Lord, and proue me: try out my reines and my heart.

For

Moneth. The v. day.

For thy louing kindneſſe is euer before mine eyes: and I will walke in thy trueth.

I haue not dwelt with vaine perſons: neither will I haue fellowſhip with the deceitfull.

I haue hated the congregation of the wicked: and wil not ſit among the vngodly.

I will waſh my hands in innocencie, O Lord: and ſo will I goe to thine altar.

That I may ſhew the voyce of thankeſgiuing: and tell of all thy wonderous workes.

Lorde, I haue loued the habitation of thy houſe: and the place where thine honour dwelleth

O ſhut not vp my ſoule with the ſinners: nor my life with the bloodthirſtie.

In whoſe handes is wickedneſſe: and their right hands are full of giftes.

But as for me, I will walke innocently: O Lord deliuer me, and be mercifull vnto me.

My foote ſtandeth right: I will praiſe the Lorde in the congregations.

Dominus illuminatio. Pſal. 27.

THe Lord is my light and my ſaluation, whom then ſhall I feare: the Lorde is the ſtrength of my life, of whom then ſhall I be afraid: Euening prayer.

when the wicked (euen mine enemies and my foes) came vpon mee to eate vp my fleſh: they ſtumbled and fell.

Though an hoſte of men were layde againſt me, yet ſhall not my heart be afraid: and though there roſe vp warre againſt me, yet will I put my truſt in him.

One thing haue I deſired of the Lorde, which I will require: euen that I may dwell in the houſe of the Lord all the dayes of my life, to beholde the faire beautie of the Lord, and to viſite his temple.

For in the time of trouble he ſhal hide me in his tabernacle:

yea,

yea, in the ſecret place of his dwelling ſhall hee hide me, and ſet me vpon a rocke of ſtone.

And nowe ſhall he lift vp mine head: aboue mine enemies round about me.

Therefore will I offer in his dwelling an oblation with great gladneſſe: I wil ſing and ſpeake praiſes vnto the Lord.

Hearken vnto my voyce, O Lord, when I crie vnto thee: haue mercie vpon me, and heare me.

My heart hath talked of thee, ſeeke yee my face: thy face Lord will I ſeeke.

O hide not thou thy face from mee: nor caſt thy ſeruant away in diſpleaſure.

Thou haſt bene my ſuccour: leaue mee not, neither forſake me, O God of my ſaluation.

When my father and my mother forſake me: the Lord taketh me vp.

Teach me thy way, O Lord: and leade mee in the right way, becauſe of mine enemies.

Deliuer me not ouer into the will of mine aduerſaries: for there are falſe witneſſes riſen vp againſt mee, and ſuch as ſpeake wrong.

I ſhould vtterly haue fainted: but that I beleeue verily to ſee the goodneſſe of the Lord in the land of the liuing.

O tarie thou the Lords leaſure: bee ſtrong, and hee ſhall comfort thine heart, and put thou thy truſt in the Lord.

Ad te Domine. Pſal. 28.

VNto thee will I crie, O Lorde, my ſtrength: thinke no ſcorne of mee, leſt if thou make as though thou heareſt not, I become like them that goe downe into the pit.

Heare the voyce of my humble petitions when I crie vnto thee: when I hold vp my handes toward the mercie ſeate of thy holy temple.

O plucke me not away (neither deſtroy mee) with the vngodly and wicked doers: which ſpeake friendly to their neighbours, but imagine miſchiefe in their hearts.

Reward them according to their deedes: and according to the wickedneſſe of their owne inuentions.

Recompence them after the worke of their hands: paye them

them that they haue deserued.

For they regard not in their minde the workes of the Lord, nor the operation of his hands: therfore shall he breake them downe, and not build them vp.

Praysed bee the Lord: for hee hath heard the voyce of my humble petitions.

The Lord is my strength and my shielde, my heart hath trusted in him, and I am helped: therfore my heart daunceth for ioy, and in my song will I prayse him.

The Lord is my strength: and hee is the wholsome defence of his anoynted.

O saue thy people, and giue thy blessing vnto thine inheritance: feede them, and set them vp for euer.

Afferte Domino. Psal. 29.

BRing vnto the Lord (O ye mightie) bring yong rammes vnto the Lorde: ascribe vnto the Lord worshippe and strength.

Giue the Lorde the honour due vnto his name: worship the Lord with holy worship.

It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

It is the Lord that ruleth the sea, the voyce of the Lorde is mightie in operation: the voyce of the Lord is a glorious voyce.

The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

He made them also to skippe like a calfe: Libanus also and Syrion like a yong Unicorne.

The voyce of the Lord deuideth the flames of fire, the voyce of the Lord shaketh the wildernesse: yea, the Lord shaketh the wildernesse of Cades.

The voyce of the Lord maketh the Hindes to bring foorth yong, and discouereth the thicke bushes: in his temple doeth euery man speake of his honour.

The Lord sitteth aboue the water flood: and the Lord remaineth a King for euer.

The Lord shall giue strength vnto his people: the Lorde shall giue his people the blessing of peace.

Exaltabo

Moneth. The vj. day.

Exaltabo te Domine. Pſal. 30.

Morning prayer.

I Will magnifie thee, O Lord, for thou haſt ſet me vp: and not made my foes triumphe ouer me.

O Lord my God, I cried vnto thee: and thou haſt healed me.

Thou Lord haſt brought my ſoule out of hell: thou haſt kept my life from them that go downe to the pit.

Sing praiſes vnto the Lord (O ye ſaints of his:) and giue thanks to him for a remembrance of his holineſſe.

For his wrath endureth but the twinckling of an eye, and in his pleaſure is life: heauineſſe may endure for a night, but ioy commeth in the morning.

And in my proſperitie I ſayde, I ſhall neuer be remoued: thou Lord of thy goodneſſe hadſt made my hill ſo ſtrong.

Thou didſt turne thy face (fro me:) and I was troubled.

Then cried I vnto thee, O Lord: and gate mee vnto my Lord right humbly.

What profit is there in my blood: whē I go downe to ẏ pit:

Shall the duſt giue thankes vnto thee: or ſhall it declare thy trueth:

Heare, O Lord, and haue mercie vpon mee: Lord be thou my helper.

Thou haſt turned my heauineſſe into ioy: thou haſt put off my ſackecloth, and girded me with gladneſſe.

Therefore ſhall euery good man ſing of thy praiſe without ceaſing: O my God, I will giue thanks vnto thee for euer.

In te Domine ſperaui. Pſal. 31.

IN thee, O Lord, haue I put my truſt: let mee neuer be put to confuſion, deliuer me in thy righteouſneſſe.

Bow downe thine eare to me: make haſte to deliuer me.

And bee thou my ſtrong rocke, and the houſe of defence: that thou mayeſt ſaue me.

For thou art my ſtrong rocke, and my caſtell: be thou alſo my guide, and leade me for thy names ſake.

Draw

Moneth. The vj. day.

Drawe mee out of the nette that they haue laied priuily for me: for thou art my strength.

Into thy handes I commend my spirit: for thou hast redeemed me, O Lord, thou God of trueth.

I haue hated them that holde of superstitious vanities: and my trust hath bene in the Lord.

I will be glad, and reioyce in thy mercie: for thou hast considered my trouble, and hast knowen my soule in aduersities.

Thou hast not shut me vp into the hand of the enemie: but hast set my feete in a large roume.

Haue mercy vpon me, O Lord, for I am in trouble: & mine eye is consumed for very heauinesse, yea, my soule & my body.

For my life is waxen olde with heauinesse: and my yeeres with mourning.

My strength faileth me, because of mine iniquitie: and my bones are consumed.

I became a reproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without conueyed themselues from me.

I am cleane forgotten, as a dead man out of minde: I am become like a broken vessell.

For I haue heard the blasphemie of the multitude: and feare is on euery side, while they conspire together against me, and take their counsaile to take away my life.

But my hope hath bene in thee, O Lord: I haue said, thou art my God.

My time is in thy hand, deliuer me from the hand of mine enemies: and from them that persecute me.

Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

Let mee not bee confounded, O Lorde, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the graue.

Let the lying lippes bee put to silence: which cruelly, disdainefully, and despitefully speake against the righteous.

O how plentifull is thy goodnesse which thou hast laid vp for them that feare thee: and that thou hast prepared for them

that

that put their trust in thee, euen before the sonnes of men.

Thou shalt hide them priuily by thine owne presence, from the prouoking of al men: thou shalt keepe them secretly in thy tabernacle from the strife of tongues.

Thankes be to the Lorde: for he hath shewed me marueilous great kindnesse in a strong citie.

And when I made haste I said: I am cast out of the sight of thine eyes.

Neuertheless thou heardest the voice of my praier: when I cried vnto thee.

O loue ye Lord al ye his saints: for ye Lord preserueth them that are faithful, and plenteously rewardeth the proud doer.

Be strong, and he shall stablish your heart: all yee that put your trust in the Lord.

Beati quorum. Psal. 32.

Euening prayer.

BLessed is hee whose vnrighteousnesse is forgiuen: and whose sinne is couered.

Blessed is the man vnto whome the Lorde imputeth no sinne: and in whose spirit there is no guile.

For while I helde my tongue: my bones consumed away through my daily complaining.

For thy hand is heauie vpon me day and night: and my moysture is like the drought in sommer.

I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.

I saide, I will confesse my sinnes vnto the Lord: and so thou forgauest the wickednesse of my sinne.

For this shall euery one that is godly make his praier vnto thee in a time when thou mayest bee founde: but in the great water floods they shall not come nigh him.

Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt cõpasse me about wt songs of deliuerance.

I will enforme thee, and teach thee in the way wherein thou shalt goe: and I will guide thee with mine eye.

Be

Moneth. The vj. day.

Bee yee not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bitte and bridle, lest they fall vpon thee.

Great plagues remaine for the vngodly: but who so putteth his trust in the Lord, mercy embraceth him on euery side.

Be glad, O ye righteous, and reioyce in the Lord: and bee ioyfull all ye that are true of heart.

Exultate iusti. Psal. 33.

REioyce in the Lord, O yee righteous: for it becommeth well the iust to be thankefull.

Praise the Lord with Harpe: sing Psalmes vnto him with the Lute and instrument of ten strings.

Sing vnto the Lord a newe song: sing praises lustily (vnto him) with a good courage.

For the word of the Lord is true: and all his works are faithfull.

He loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lord.

By the word of the Lord were the heauens made: and all the hostes of them by the breath of his mouth.

Hee gathereth the waters of the sea together, as it were vpon an heape: and laieth vp the deepe as in a treasure house.

Let all the earth feare the Lord: stand in awe of him all ye that dwell in the world.

For he spake, & it was done: he commanded, & it stoode fast.

The Lord bringeth the counsell of the Heathen to nought: and maketh the deuises of the people to be of none effect, and casteth out the counsailes of Princes.

The counsaile of the Lorde shall endure for euer: and the thoughts of his heart from generation to generation.

Blessed are the people whose God is the Lorde Iehoua: and blessed are the folke that he hath chosen to him to be his inheritance.

The Lord looked downe from heauen, and beheld all the children of men: from the habitation of his dwelling he considereth all them that dwell in the earth.

He fashioneth all the hearts of them: and vnderstandeth all their workes.

There

Moneth. The xj. day.

There is no king that can be ſaued by the multitude of an hoſt: neither is any mighty man deliuered by much ſtrength.

A horſe is counted but a vaine thing to ſaue a man: neither ſhall he deliuer any man by his great ſtrength.

Beholde, the eye of the Lord is vpon them that feare him: and vpon them that put their truſt in his mercie.

To deliuer their ſoules from death: and to feede them in the time of dearth.

Our ſoule hath patiently taried for the Lord: for he is our helpe, and our ſhielde.

For our heart ſhall reioyce in him: becauſe we haue hoped in his holy name.

Let thy mercifull kindneſſe (O Lord) be vpon vs: like as we doe put our truſt in thee.

Benedicam Domino. Pſal. 34.

I will alway giue thankes vnto the Lorde: his praiſe ſhall euer be in my mouth.

My ſoule ſhall make her boaſt of the Lord: the humble ſhall heare thereof and be glad.

O praiſe the Lord with mee: and let vs magnifie his name together.

I ſought the Lord, and he heard me: yea, he deliuered me out of all my feare.

They had an eye vnto him, and were lightened: and their faces were not aſhamed.

Loe, the poore crieth, and the Lord heareth him: yea, and ſaueth him out of all his troubles.

The Angell of the Lord taryeth round about them that feare him: and deliuereth them.

O taſte and ſee howe gracious the Lord is: bleſſed is the man that truſteth in him.

O feare the Lord ye that be his ſaintes: for they that feare him, lacke nothing.

The Lions doe lacke, and ſuffer hunger: but they which ſeeke the Lord, ſhall want no maner of thing that is good.

Come ye children, and hearken vnto me: I will teach you the feare of the Lord.

what

Moneth. The vij. day.

What man is hee that lusteth to liue, and woulde faine see good dayes: keepe thy tongue from euill, and thy lippes that they speake no guile.

Eschewe euill, and doe good: seeke peace and ensue it.

The eyes of the Lorde are ouer the righteous: and his eares are open to their prayers.

The countenance of the Lord is against them that do euil: to roote out the remembrance of them from the earth.

The righteous crye, and the Lord heareth them: and deliuereth them out of all their troubles.

The Lord is nigh vnto them that are of a contrite heart: and will saue such as be of an humble spirite.

Great are the troubles of the righteous: but the Lord deliuereth him out of all.

He keepeth all his bones: so that not one of them is broken.

But misfortune shall slay the vngodly: and they that hate the righteous, shalbe desolate.

The Lorde deliuereth the soules of his seruants: and all they that put their trust in him, shall not be destitute.

Iudica Domine. Psal. 35.

PLeade thou my cause, O Lorde, with them that striue with mee: and fight thou against them that fight against me. Morning prayer.

Lay hand vpon the shielde and buckler: and stand vp to helpe me.

Bring forth the speare, and stop the way against them that persecute mee: say vnto my soule, I am thy saluation.

Let them be confounded and put to shame that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mischiefe for me.

Let them be as the dust before the winde: and the Angell of the Lord scattering them.

Let their way be darke and slipperie: and let the Angel of the Lord persecute them.

Moneth. The vij. day.

For they haue priuily layd their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

Let a sudden destruction come vpon him vnawares, and his net that he hath laide priuily catch himselfe: that he may fall into his owne mischiefe.

And my soule be ioyfull in the Lorde: it shall reioyce in his saluation.

All my bones shall say, Lord, Who is like vnto thee, Which deliuerest the poore from him that is too strong for him: yea, the poore and him that is in miserie, from him that spoyleth him.

False Witnesse did rise vp, they layde to my charge things that I knewe not.

They rewarded me euill for good: to the great discomfort of my soule.

Neuertheless, when they were sicke I put on sackecloth, and humbled my soule with fasting: and my praier shal turne into mine owne bosome.

I behaued my selfe as though it had bene my friend, or my brother: I went heauily as one that mourneth for his mother.

But in mine aduersitie they reioyced, and gathered them together: yea, the very abiects came together against me vnawares, making mowes at me, and ceased not.

With the flatterers were busie mockers: which gnashed vpon me with their teeth.

Lord how long wilt thou looke vpon this: O deliuer my soule from the calamities which they bring on mee, and my darling from the Lyons.

So will I giue thee thankes in the great congregation: I will praise thee among much people.

O let not them that are mine enemies triumphe ouer mee vngodly: neither let them winke with their eyes that hate me without a cause.

And why? their communing is not for peace: but they imagine deceitfull wordes against them that are quiet in the lande.

They

Moneth The vij. day.

They gauped on me with their mouthes, & said: fye on thee, fye on thee, We saw it with our eyes.

This thou hast seene, O Lord: holde not thy tongue then, goe not farre fro me, O Lord.

Awake and stande vp to iudge my quarell: auenge thou my cause, my God and my Lorde.

Judge mee, O Lord my God, according to thy righteousnesse: and let them not triumph ouer me.

Let them not say in their hearts, there, there, so would we haue it: neither let them say, We haue deuoured him.

Let them be put to confusion and shame together that reioyce at my trouble: let them be clothed with rebuke and dishonour that boast themselues against me.

Let them bee glad and reioyce that fauour my righteous dealing: yea let them say alway, blessed be the Lorde, which hath pleasure in the prosperitie of his seruant.

And as for my tongue, it shall be talking of thy righteousnesse: and of thy praise all the day long.

Dixit iniustus. Psal. 36.

My heart sheweth mee the wickednesse of the vngodly: that there is no feare of God before his eyes.

For hee flattereth himselfe in his owne sight: vntill his abhominable sinne be found out.

The wordes of his mouth are vnrighteous, and full of deceite: hee hath left off to behaue himselfe wisely, and to doe good.

Hee imagineth mischiefe vpon his bed, and hath set himselfe in no good way: neither doeth he abhorre any thing that is euill.

Thy mercie (O Lorde) reacheth vnto the heauens: and thy faithfulnesse vnto the cloudes.

Thy righteousnesse standeth like the strong mountaines: thy iudgements are like the great deepe.

Thou Lorde shalt saue both man and beast, how excellent is thy mercie, O God: and the children of men shall put their trust vnder the shadowe of thy wings.

They shalbe satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures, as out of

the riuer.

For with thee is the well of life: and in thy light shall wee see light.

O continue forth thy louing kindnesse vnto them that knowe thee: and thy righteousnesse vnto them that are true of heart.

O let not the foote of pride come against me: and let not the hand of the vngodly cast me downe.

There are they fallen (all) that worke wickednes: they are cast downe, and shall not be able to stand.

Noli æmulari. Psal. 37.

Euening prayer.

FRet not thy selfe, because of the vngodly: neither be thou enuious against the euill doers.

For they shall soone be cut downe like the grasse: and bee withered euen as the grene herbe.

Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fedde.

Delight thou in the Lord: and he shal giue thee thy hearts desire.

Commit thy way vnto the Lord, and put thy trust in him: and he shall bring it to passe.

He shal make thy righteousnesse as cleare as the light: and thy iust dealing as the noone day.

Holde thee still in the Lord, and abide patiently vpon him: but grieue not thy selfe at him whose way doeth prosper, against the man that doeth after euill counsailes.

Leaue off from wrath, and let goe displeasure: fret not thy selfe, els shalt thou be mooued to doe euill.

Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherite the land.

Yet a litle while, and the vngodly shalbe cleane gone: thou shalt looke after his place, and he shalbe away.

But the meeke spirited shall possesse the earth: and shal be refreshed in the multitude of peace.

The vngodly seeketh counsaile against the iust: and gnasheth

gnasheth vpon him with his teeth.

The Lord shall laugh him to scorne: for he hath seene that his day is comming.

The vngodly haue drawen out the sworde, and haue bent their bow: to cast downe the poore and needie, and to slay such as be of a right conuersation.

Their sword shall go through their owne heart: and their bowe shall be broken.

A small thing that the righteous hath: is better then great riches of the vngodly.

For the armes of the vngodly shalbe broken: and the Lord vpholdeth the righteous.

The Lord knoweth the dayes of the godly: and their inheritance shall endure for euer.

They shall not be confounded in the perilous time: and in the dayes of dearth they shall haue ynough.

As for the vngodly they shal perish, and the enemies of the Lorde shall consume as the fat of lambes: yea, euen as the smoke shall they consume away.

The vngodly borroweth, and payeth not againe: but the righteous is mercifull and liberall.

Such as be blessed of God, shall possesse the land: and they that be cursed of him shall be rooted out.

The Lorde ordereth a good mans going: and maketh his way acceptable to himselfe.

Though he fall, he shall not be cast away: for the Lord vpholdeth him with his hand.

I haue bene yong, and nowe am olde: and yet sawe I neuer the righteous forsaken, nor his seede begging their bread.

The righteous is euer merciful, and lendeth: and his seede is blessed.

Flee from euill, and doe the thing that is good: and dwell for euermore.

For the Lord loueth the thing that is right: hee forsaketh not his that be godly, but they are preserued for euer.

The righteous shalbe punished: as for the seede of the vngodly it shall be rooted out.

Moneth. The viij. day.

The righteous shall inherite the land: and dwell therein for euer.

The mouth of the righteous is exercised in wisedome: and his tongue will be talking of iudgement.

The law of his God is in his heart: and his goings shall not slide.

The vngodly seeth the righteous: and seeketh occasion to slay him.

The Lorde will not leaue him in his hand: nor condemne him when he is iudged.

Hope thou in the Lord, & keepe his way, and hee shall promote thee: that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

I my selfe haue seene the vngodly in great power: and flourishing like a greene Bay tree.

And I went by, and loe he was gone: I sought him, but his place could no where be found.

Keepe innocencie, and take heede vnto the thing that is right: for that shall bring a man peace at the last.

As for the transgressours, they shall perish together: and the ende of the vngodly is, they shalbe rooted out at the last.

But the saluation of the righteous commeth of the Lorde: which is also their strength in the time of trouble.

And the Lord shall stand by them, and saue them: he shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

Morning prayer.

PUt me not to rebuke (O Lorde) in thine anger: neither chasten me in thine heauie displeasure.

For thine arrowes sticke fast in me: and thy hand presseth me sore.

There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

For my wickednesses are gone ouer my head: and are like

like a sore burden too heauie for me to beare.

My wounds stinke, & are corrupt: through my foolishnes.

I am brought into so great trouble and miserie: that I go mourning all the day long.

For my loynes are filled With a sore disease: and there is no whole part in my bodie.

I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

Lord, thou knowest all my desire: and my groning is not hid from thee.

My heart panteth, my strength hath failed mee: and the sight of mine eyes is gone from mee.

My louers and my neighbours did stand looking vpon my trouble: and my kinsmen stoode a farre off.

They also that sought after my life, layde snares for mee: and they that went about to doe me euil, talked of Wickednes, and imagined deceite all the day long.

As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doeth not open his mouth.

I became euen as a man that heareth not: and in whose mouth are no reprooues.

For in thee, O Lorde, haue I put my trust: thou shalt answere for me, O Lord my God.

I haue required that they (euen mine enemies) should not triumph ouer mee: for when my foote slipt, they reioyced greatly against me.

And I truely am set in the plague: and my heauinesse is euer in my sight.

For I will confesse my wickednesse: & be sorie for my sinne.

But mine enemies liue, and are mightie: and they that hate me wrongfully, are many in number.

They also that rewarde euill for good, are against me: because I followe the thing that good is.

Forsake me not, O Lord my God: be not thou far frō me.

Haste thee to helpe me: O Lord God my saluation.

Dixi, custodiam. Psal. 39.

I Sayd, I will take heede to my wayes: that I offend not in my tongue.

Moneth The viij. day.

I wil keep my mouth (as it were with a bridle:) while the vngodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea euen from good wordes, but it was paine and griefe to me.

My heart was whot within mee, and while I was thus musing, the fire kindled, and at the last I spake with my tongue.

Lord, let me know mine ende, & the number of my dayes: that I may be certified how long I haue to liue.

Behold, thou hast made my dayes as it were a span long: and mine age is euen as nothing in respect of thee, and verily euery man liuing is altogether vanitie.

For man walketh in a vaine shadowe, and disquieteth him selfe in vaine: he heapeth vp riches, and can not tell who shal gather them.

And now Lord, what is my hope: truely my hope is euen in thee.

Deliuer me from all mine offences: and make me not a rebuke vnto the foolish.

I became dumbe, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am euen consumed by the meanes of thy heauie hand.

When thou with rebukes doest chasten man for sinne, thou makest his beautie to consume away like as it were a moth fretting a garment: euery man therefore is but vanitie.

Heare my prayer, O Lord, and with thine eares consider my calling: holde not thy peace at my teares.

For I am a stranger with thee, and a sojourner: as all my fathers were.

O spare me a litle, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectaui. Psal, 40.

I waited patiently for the Lord: and he enclined vnto me, and heard my calling.

Hee brought mee also out of the horrible pit, out of the myre and clay: and set my feete vpon the rocke, and ordered my goings.

And

And he hath put a newe song in my mouth: euen a thanks giuing vnto our God.

Many shall see it, and feare: and shall put their trust in the Lorde.

Blessed is the man that hath set his hope in the Lord: and turned not vnto the proude, and to such as goe about with lyes.

O Lord my God, great are thy wonderous worke which thou hast done: like as bee also thy thoughts which are to vsward, and yet there is no man that ordereth them vnto thee.

If I would declare them and speake of them: they should be mo then I am able to expresse.

Sacrifice and meate offring thou wouldest not haue: but mine eares hast thou opened.

Burnt offrings and sacrifice for sinne hast thou not required: then said I, loe, I come.

In the volume of the booke it is written of mee, that I should fulfill thy will, O my God: I am content to doe it, yea thy lawe is within my heart.

I haue declared thy righteousnesse in the great congregation: loe, I will not refraine my lippes, O Lord, and that thou knowest.

I haue not hid thy righteousnesse within my heart: my talking hath bene of thy trueth, and of thy saluation.

I haue not kept backe thy louing mercie and trueth: from the great congregation.

Withdrawe not thou thy mercie from mee, O Lorde: let thy louing kindenesse and thy trueth alway preserue me.

For innumerable troubles are come about mee, my sinnes haue taken such holde vpon mee, that I am not able to looke vp: yea, they are mo in number then the haires of mine head, and mine heart hath failed me.

O Lord, let it bee thy pleasure to deliuer mee: make haste (O Lord) to helpe me.

Let them be ashamed and confounded together that seeke after my soule to destroy it: let them bee driuen backe-

ward and put to rebuke that wish me euill.

Let them be desolate and rewarded with shame, that say vnto me: fye vpon thee, fye vpon thee.

Let all those that seeke thee, be ioyfull, and glad in thee: and let such as loue thy saluation, say alway, the Lord be praised.

As for me, I am poore & needy: but the Lord careth for me.

Thou art my helper and redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psal. 41.

Euening prayer.

BLessed is hee that considereth the poore (and needy:) the Lord shall deliuer him in the time of trouble.

The Lord preserue him & keepe him aliue, that hee may bee blessed vpon earth: and deliuer not thou him into the will of his enemies.

The Lord comfort him when he lyeth sicke vpon his bed: make thou all his bed in his sickenesse.

I saide, Lord bee mercifull vnto me: heale my soule, for I haue sinned against thee.

Mine enemies speake euill of me: When shall hee die, and his name perish?

And if he come to see me, he speaketh vanitie: and his heart conceiueth falshood within himselfe, and when hee commeth forth, he telleth it.

All mine enemies whisper together against mee: euen against me doe they imagine this euill.

Let the sentence of giltinesse proceede against him: and nowe that he lyeth, let him rise vp no more.

Yea, euen mine owne familiar friend whom I trusted: which did also eate of my bread, hath layde great Wayte for me.

But be thou mercifull vnto me, O Lord: raise thou me vp againe, and I shall reward them.

By this I knowe thou fauourest mee: that mine enemie doeth not triumph against me.

Moneth. The viij. day.

And when I am in my health, thou vpholdest me: & shalt set me before thy face for euer.

Blessed be the Lord God of Israel: worlde without ende. Amen.

Quemadmodum. Psal. 42.

LIke as the Hart desireth the water brookes: so longeth my soule after thee, O God.

My soule is athirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

My teares haue bene my meate day and night: while they dayly say vnto me, where is now thy God?

Now when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, & brought them forth into the house of God,

In the voyce of prayse and thankes giuing: among such as keepe holy day.

Why art thou so full of heauinesse (O my soule:) and why art thou so disquieted within me?

Put thy trust in God: for I will yet giue him thankes for the helpe of his countenance.

My God, my soule is vexed within mee: therefore will I remember thee, concerning the land of Jordane, and the litle hill of Hermon.

One deepe calleth another, because of the noyse of the water pipes: all thy waues and stormes are gone ouer me.

The Lord hath graunted his louing kindnesse on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.

I will say vnto the God of my strength, why hast thou forgotten me: why go I thus heauily, while the enemie oppresseth me?

My bones are smitten asunder as with a sword: while mine enemies (that trouble me) cast me in the teeth.

Namely while they say daily vnto me: where is now thy God?

Why art thou so vexed, O my soule: and why art thou so disquieted within me?

O put thy trust in GOD: for I will yet thanke him

which

which is the helpe of my countenance, and my God.

Iudica me Deus. Psal.43.

GIue sentence with mee, O God, and defend my cause against the vngodly people: O deliuer me from the deceitfull and wicked man.

For thou art the God of my strength, why hast thou put me from thee: and why goe I so heauily, while the enemie oppresseth me?

Oh sende out thy light and thy trueth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.

And that I may goe vnto the altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe wil I giue thankes vnto thee, O God, my God.

Why art thou so heauie, O my soule: and why art thou so disquieted within me?

O put thy trust in God: for I will yet giue him thankes, which is the helpe of my countenance, and my God.

Deus auribus. Psal.44.

Morning prayer.

WE haue heard with our eares, O God, our fathers haue tolde vs: what thou hast done in their time of olde.

Howe thou hast driuen out the heathen with thy hand, and planted them in: howe thou hast destroyed the nations, and cast them out.

For they gate not the lande in possession through their owne sword: neither was it their owne arme that helped them.

But thy right hand and thine arme, and the light of thy countenance: because thou haddest a fauour vnto them.

Thou art my king (O God:) send helpe vnto Jacob.

Through thee wil we ouerthrowe our enemies: and in thy name will we treade them vnder that rise vp against vs.

For I will not trust in my bowe: it is not my sworde that shall helpe me.

But

But it is thou that saueſt vs from our enemies: and puttest them to confusion that hate vs.

We make our boast of God all day long: and wil praise thy name for euer.

But nowe thou art farre off, and puttest vs to confusion: and goest not forth with our armies.

Thou makest vs to turne our backes vpon our enemies: so that they which hate vs, spoyle our goods.

Thou lettest vs to bee eaten vp like sheepe: and hast scattered vs among the heathen.

Thou sellest thy people for nought: and takest no money for them.

Thou makest vs to be rebuked of our neighbours: to bee laughed to scorne, and had in derision of them that are round about vs.

Thou makest vs to be a byword among the heathen: and that the people shake their heads at vs.

My confusion is daily before me: and the shame of my face hath couered me.

For the voyce of the slaunderer and blasphemer: for the enemie and auenger.

And though all this bee come vpon vs, yet doe we not forget thee: nor behaue our selues frowardly in thy couenant.

Our heart is not turned backe: neither our steppes gone out of the way.

No not when thou hast smitten vs into the place of Dragons: and couered vs with the shadowe of death.

If we haue forgotten the name of our God, and holden vp our hands to any strange god: shall not God search it out: for he knoweth the very secrets of the heart.

For thy sake also are wee killed all the day long: and are counted as sheepe appoynted to be slaine.

Vp Lord, why sleepest thou: awake, and bee not absent from vs for euer.

Wherefore hidest thou thy face: and forgettest our miserie and trouble?

For our soule is brought lowe, euen vnto the dust: our belly cleaueth vnto the ground.

Arise

Moneth. The ix. day.

Arise and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

MY heart is inditing of a good matter: I speake of the things which I haue made vnto the King.

My tongue is the pen: of a readie Writer.

Thou art fairer then the children of men: full of grace are thy lippes, because God hath blessed thee for euer.

Girde thee with thy sword vpon thy thigh, O thou most mightie: according to thy worship and renoume.

Good lucke haue thou with thine honour: ride on, because of the word of trueth, of meekenesse, and righteousnesse, and thy right hand shall teach thee terrible things.

Thy arrowes are very sharpe, and thy people shall bee subdued vnto thee: euen in the middes among the kings enemies.

Thy seate (O God) endureth for euer: the scepter of thy kingdome is a right scepter.

Thou hast loued righteousnesse, and hated iniquitie: wherfore God, (euen thy God) hath anoynted thee with the oyle of gladnesse aboue thy fellowes.

All thy garments smell of Myrrhe, Aloes, and Cassia: out of the Ivorie palaces, whereby they haue made thee glad.

Kings daughters were among thy honourable women: vpon thy right hand did stand the Queene in a vesture of golde (wrought about with diuers colours.)

Hearken (O daughter) and consider, encline thine eare: forget also thine owne people, and thy fathers house.

So shall the King haue pleasure in thy beautie: for hee is thy Lord (God) and worship thou him.

And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

The kings daughter is all glorious within: her clothing is of wrought gold.

Shee shalbe brought vnto the king in rayment of needle worke: the virgins that be her fellowes shall beare her companie, and shalbe brought vnto thee.

With ioy and gladnesse shall they bee brought: and shall enter

enter into the kings palace.

In stead of thy fathers thou shalt haue children: whome thou mayest make princes in all landes.

I wil remember thy name from one generation vnto another: therefore shall thy people giue thankes vnto thee world without end.

Deus noster refugium. Psal 46.

GOd is our hope and strength: a very present helpe in trouble.

Therefore will we not feare though the earth be mooued: and though the hilles be caried into the mids of the sea.

Though the waters thereof rage and swell: and though the mountaines shake at the tempest of the same.

The riuers of the flood thereof shall make glad the citie of God: the holy place of the tabernacle of the most highest.

God is in the middest of her, therefore shall she not be remoued: God shall helpe her, and that right earely.

The heathen make much a doe, and the kingdomes are moued: but God hath shewed his voyce, and the earth shall melt away.

The Lord of hostes is with vs: the God of Jacob is our refuge.

O come hither, and behold the workes of the Lord: what destruction he hath brought vpon the earth.

He maketh warres to cease in all the worlde: hee breaketh the bowe, and knappeth the speare in sunder, and burneth the chariots in the fire.

Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

The Lord of hostes is with vs: the God of Jacob is our refuge.

Omnes gentes plaudite. Psal. 47.

OClappe your handes together, (all yee people:) O sing vnto God with the voyce of melodie. Euening prayer.

For the LORDE is high, and to bee feared: hee is the great King vpon all the earth.

He

He shall subdue the people vnder vs: and the nations vnder our feete.

Hee shall chuse out an heritage for vs: euen the worship of Jacob whom he loued.

God is gone vp with a merry noyse: and the Lord with the sound of the trumpe.

O sing prayses, sing prayses vnto (our) God: O sing prayses, sing prayses vnto our King.

For God is the King of all the earth: sing ye praises with vnderstanding.

God reigneth ouer the heathen: God sitteth vpon his holy seate.

The princes of the people are ioyned vnto the people of the God of Abraham: For God (which is very high exalted) doeth defend the earth as it were with a shield.

Magnus Dominus. Psal.48.

GReat is the Lord, and highly to be praysed: in the citie of our God, euen vpon his holy hill.

The hill of Sion is a fayre place, and the ioy of the whole earth: vpon the Northside lyeth the citie of the great King, God is well knowen in her palaces, as a sure refuge.

For loe, the Kings of the earth: are gathered and gone by together.

They marueiled to see such things: they were astonied, and suddenly cast downe.

Feare came there vpon them, and sorowe: as vpon a woman in her trauaile.

Thou shalt breake the shippes of the sea: through the East winde.

Like as we haue heard, so haue we seene in the citie of the Lord of hostes, in the citie of our God: God vpholdeth the same for euer.

We wait for thy louing kindnesse (O God:) in the middes of thy Temple.

O God, according vnto thy name, so is thy prayse vnto the worlds end: thy right hand is full of righteousnesse.

Let the mount Sion reioyce, and the daughters of Juda be glad: because of thy iudgements.

Walke about Sion, and goe round about her: and tell the towers thereof.

Marke well her bulwarks, set vp her houses: that ye may tell them that come after.

For this God is our God for euer and euer: he shall be our guide vnto death.

Audite hæc omnes. Psal. 49.

O Heare ye this all ye people: ponder it with your eares all ye that dwel in the world.

High and lowe, rich and poore: one with another.

My mouth shall speake of wisedome: and my heart shall muse of vnderstanding.

I wil incline mine eare to the parable: and shew my dark speach vpon the Harpe.

Wherefore should I feare in the dayes of wickednesse: and whē the wickednes of my heeles cōpasseth me round about:

There be some that put their trust in their goods: and boast themselues in the multitude of their riches.

But no man may deliuer his brother: nor make agreement vnto God for him.

For it cost more to redeeme their soules: so that he must let that alone for euer.

Yea, though he liue long: and see not the graue.

For he seeth that wise men also die, and perish together: as wel as the ignorant & foolish, and leaue their riches for other.

And yet they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another, and call the landes after their owne names.

Neuertheless, man will not abide in honour: seeing hee may be compared vnto the beasts that perish, this is the way of them.

This is their foolishnesse: and their posteritie praise their saying,

They lie in the hel like sheepe, death gnaweth vpon them, and the righteous shall haue domination of them in the morning: their beautie shall consume in the sepulchre out of their dwelling.

Moneth. The x. day.

But God hath deliuered my soule from the place of hel: for he shall receiue me.

Be not thou afraid though one be made rich: or if the glory of his house be increased.

For he shall cary nothing away with him when he dyeth: neither shall his pompe followe him.

For while he liued he counted himselfe an happie man: and so long as thou doest wel vnto thy selfe, men will speake good of thee.

He shall followe the generations of his fathers: and shall neuer see light.

Man being in honour, hath no vnderstanding: but is compared vnto the beastes that perish.

Deus deorum. Psal. 50.

Morning prayer,

THe Lorde, euen the most mightie God, hath spoken: and called the worlde, from the rising vp of the Sunne, vnto the going downe thereof.

Out of Sion hath God appeared: in perfect beautie.

Our God shall come, and shall not keepe silence: there shall go before him a consuming fire, and a mightie tempest shall be stirred vp round about him.

He shall call the heauen from aboue: and the earth, that he may iudge his people.

Gather my saints together vnto me: those that haue made a couenant with me, with sacrifice.

And the heauens shall declare his righteousnesse: for God is iudge himselfe.

Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

I will not reproue thee: because of thy sacrifices, or for thy burnt offeringes: because they were not alway before mee.

I will take no bullocke out of thy house: nor hee goates

out

out of thy foldes.

For all the beastes of the forest are mine: and so are the cattels vpon a thousand hilles.

I know all the foules vpon the mountaines: and the wild beastes of the fielde are in my sight.

If I be hungrie, I will not tell thee: for the whole worlde is mine, and all that is therein.

Thinkest thou that I will eate Bulles flesh: and drinke the blood of Goates?

Offer vnto God thankesgiuing: and pay thy vowes vnto the most highest.

And call vpon mee in the time of trouble: so will I heare thee, and thou shalt prayse me.

But vnto the vngodly sayd God: Why doest thou preache my lawes, and takest my couenant in thy mouth?

Whereas thou hatest to be reformed: and hast cast my wordes behinde thee.

When thou sawest a thiefe, thou consentedst vnto him: and hast bene partaker with the adulterers.

Thou hast let thy mouth speake wickednes: and with thy tongue thou hast set foorth deceite.

Thou satest and spakest against thy brother: yea, and hast slaundered thine owne mothers sonne.

These things hast thou done, and I held my tongue, and thou thoughtest wickedly that I am euen such a one as thy selfe: but I will reproue thee, and set before thee the thinges that thou hast done.

O consider this, ye that forget God: least I plucke you away, and there be none to deliuer you.

Who so offereth me thankes and prayse, he honoureth me: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercie vpon me (O God) after thy great goodnesse: according vnto the multitude of thy mercies, doe away mine offences.

Wash me throughly from my wickednesse: and cleanse me from my sinne.

Moneth. The x. day.

For I knowledge my faults: & my sinne is euer before me.

Against thee onely haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Beholde, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

But loe, thou requirest trueth in the inwarde partes: and shalt make me to vnderstand wisedome secretly.

Thou shalt purge me with Hysope, and I shall be cleane: thou shalt wash me, and I shalbe whiter then snowe.

Thou shalt make mee heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my misdeedes.

Make me a cleane heart, O God: and renue a right spirite within me.

Cast me not away from thy presence: and take not thy holy spirit from me.

O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.

Then shall I teache thy wayes vnto the wicked: and sinners shal be conuerted vnto thee.

Deliuer me from bloodgiltinesse, O God, thou that art the God of my health: & my tongue shal sing of thy righteousnes.

Thou shalt open my lippes (O Lord:) and my mouth shal shew thy prayse.

For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be fauourable and gracious vnto Sion: builde thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offrings and oblations: then shall they offer yong bullockes vpon thine altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst doe mischiefe:

whereas

whereas the goodnes of God: endureth yet dayly.

Thy tongue imagineth wickednesse: and with lyes thou cuttest like a sharpe rasor.

Thou hast loued vnrighteousnesse more then goodnesse: and to talke of lies more then righteousnesse.

Thou hast loued to speake all wordes that may doe hurt: O thou false tongue.

Therefore shall God destroy thee for euer: hee shall take thee, and plucke thee out of thy dwelling: and roote thee out of the land of the liuing.

The righteous also shall see this, and feare: and shall laugh him to scorne.

Loe, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, & strengthened himselfe in his wickednesse.

As for mee, I am like a greene Oliue tree in the house of God: my trust is in the tender mercy of God for euer & euer.

I will alwayes giue thankes vnto thee for that thou hast done: and I will hope in thy name, for thy saints like it well.

Dixit insipiens Psal. 53.



THe foolish body hath sayd in his heart: there is no God. Euening prayer.

Corrupt are they, and become abominable in their wickednesse there is none that doeth good.

God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand, and seeke after God.

But they are al gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.

Are not they without vnderstanding that worke wickednesse: eating vp my people as if they would eate bread: they haue not called vpon God.

They were afraide where no feare was: for God hath broken the bones of him that besieged thee, thou hast put them to confusion, because God hath despised them.

Moneth The x. day.

Oh that the ſaluation were giuen vnto Iſrael out of Sion: Oh that the Lord would deliuer his people out of captiuitie.

Then ſhoulde Jacob reioyce: and Iſrael ſhould be right glad.

Deus in nomine. Pſal. 54.

SAue me, O God, for thy names ſake: and auenge mee in thy ſtrength.

Heare my prayer, O God: and hearken vnto the words of my mouth.

For ſtrangers are riſen vp againſt me: and tyrants (which haue not God before their eyes) ſeeke after my ſoule.

Behold, God is my helper: the Lorde is with them that vphold my ſoule.

Hee ſhall reward euill vnto mine enemies: deſtroy thou them in thy trueth.

An offering of a free heart will I giue thee, and praiſe thy name (O Lord:) becauſe it is ſo comfortable.

For he hath deliuered mee out of all my trouble: and mine eye hath ſeene his deſire vpon mine enemies.

Exaudi deus. Pſal. 55.

HEare my prayer, O God: and hide not thy ſelfe from my petition.

Take heede vnto me, and heare me: how I mourne in my prayer, and am vexed.

The enemie crieth ſo, and the vngodly commeth on ſo faſt: for they are minded to doe me ſome miſchiefe, ſo maliciouſly are they ſet againſt me.

My heart is diſquieted within me: and the feare of death is fallen vpon me.

Fearefulneſſe and trembling are come vpon mee: and an horrible dread hath ouerwhelmed me.

And I ſaide, O that I had wings like a Doue: for then would I flee away, and be at reſt.

Lo, then would I get mee away farre off: and remaine in the wilderneſſe.

I would make haſte to eſcape: becauſe of the ſtormie wind and tempeſt.

Deſtroy

Moneth. The x. day.

Destroy their tongues (O Lorde) and deuide them: for I haue spied vnrighteousnesse and strife in the citie.

Day and night they goe about within the walles thereof: mischiefe also and sorow are in the middes of it.

Wickednesse is therein: deceite and guile go not out of their streetes.

For it is not an open enemie that hath done mee this dishonour: for then I could haue borne it.

Neither was it mine aduersarie that did magnifie himselfe against me: for then (peraduenture) I woulde haue hid my selfe from him.

But it was euen thou my companion: my guide, and mine owne familiar friende.

We tooke sweete counsel together: and walked in the house of God as friendes.

Let death come hastily vpon them, and let them go downe quicke into hell: for wickednesse is in their dwellings, and among them.

As for me, I will call vpon God: and the Lorde shall saue mee.

In the euening & morning, and at noone day will I pray, and that instantly: and he shall heare my voyce.

It is he that hath deliuered my soule in peace, frō the battaile that was against me: for there were many with me.

Yea, euen God that endureth for euer shall heare me, and bring them downe: for they will not turne, nor feare God.

He laide his hands vpon such as be at peace with him: and he brake his couenant.

The wordes of his mouth were softer then butter, hauing warre in his heart: his wordes were smoother then oyle, and yet be they very swordes.

O cast thy burthen vpon the Lorde, and hee shall nourish thee: and shall not suffer the righteous to fall for euer.

And as for them: thou, O God, shalt bring them into the pit of destruction.

The bloodthirstie and deceitfull men shall not liue out halfe their dayes: neuertheless, my trust shall be in thee, O Lorde.

Moneth. The xi. day.

Miserere mei deus. Psal. 56.

Morning prayer.

BE mercifull vnto mee, O God, for man goeth about to deuoure mee: he is daily fighting and troubling mee.

Mine enemies are dayly in hand to swallowe me vp: for they be many that fight against mee, O thou most highest.

Neuertheless, though I am sometime afraide: yet put I my trust in thee.

I wil praise God because of his word: I haue put my trust in God, and will not feare what flesh can doe vnto me.

They dayly mistake my wordes: all that they imagine, is to doe me euill.

They holde al together, and keepe themselues close: and marke my steppes, when they lay waite for my soule.

Shall they escape for their wickednesse: thou (O God) in thy displeasure shalt cast them downe.

Thou tellest my flittings, put my teares into thy bottell: are not these things noted in thy booke?

Whensoeuer I call vpon thee, then shall mine enemies bee put to flight: this I knowe, for God is on my side.

In Gods word will I reioyce: in the Lords word will I comfort mee.

Yea in God haue I put my trust: I will not bee afraide what man can doe vnto me.

Unto thee (O God) will I pay my vowes: vnto thee will I giue thankes.

For thou hast deliuered my soule frō death, & my feete from falling: that I may walke before God in ỹ light of the liuing.

Miserere mei Deus. Psal. 57.

BE mercifull vnto me, O God, be mercifull vnto me, for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge, vntill this tyrannie be ouerpast.

I wil cal vnto the most high God: euen vnto the God that shall performe the cause which I haue in hand.

Moneth. Thexj.day.

He ſhall ſend from heauen: and ſaue me from the repꝛoofe of him that would eate me vp.

God ſhall ſend foꝛth his mercy and trueth: my ſoule is among Lions.

And I lie euen among the childꝛen of men (that are ſet on fire:) whoſe teeth are ſpeares and aꝛꝛowes, and their tongue a ſharpe ſwoꝛd.

Set vp thy ſelfe, O God, aboue the heauens: and thy glozy aboue all the earth.

They haue layde a net foꝛ my feete, and pꝛeſſed doWne my ſoule: they haue digged a pit befoꝛe me, and are fallen into the middes of it themſelues.

My heart is fixed, O God, my heart is fixed: I Will ſing and giue pꝛaiſe.

AWake vp my glozie, aWake Lute and Harpe: I my ſelfe Will aWake right eaꝛely.

I Will giue thanks vnto thee, O Loꝛd, among the people: and I Will ſing vnto thee among the nations.

Foꝛ the greatneſſe of thy mercie reacheth vnto the heauens: and thy trueth vnto the cloudes.

Set vp thy ſelfe, O God, aboue the heauens: and thy glozie aboue all the earth.

Si vere vtique. Pſalm. 58.

ARe your minds ſet vpõ righteouſnes, O ye congregatiõ: and do ye iudge ẏ thing that is right, O ye ſonnes of men?

Yea, ye imagine miſchiefe in your heart vpon the earth: and your hands deale With Wickedneſſe.

The vngodly are froWard euẽ frõ their mothers Wombe: aſſoone as they be boꝛne they goe aſtray, and ſpeake lyes.

They are as venemous as the poyſon of a Serpent: euen like the deafe Adder that ſtoppeth her eares.

Which refuſeth to heare the voyce of the charmer: charme he neuer ſo Wiſely.

Breake their teeth (O God) in their mouthes, ſmite the chaWe bones of the Lions, O Loꝛd: let them fall aWay like Water that runneth apace, and When they ſhoote their aꝛꝛoWes, let them be rooted out.

Let them conſume aWay like a Snayle, and bee like the vntimely

vntimely fruite of a woman: and let them not see the sunne.

Or euer your pottes be made whot with thornes: so let indignation vexe him, euen as a thing that is rawe.

The righteous shall reioyce when he seeth the vengeance: he shall wash his footesteps in the blood of the vngodly.

So that a man shall say, verily there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

Euening prayer.

DEliuer me from mine enemies, (O God:) defend me from them that rise vp against me.

O deliuer mee from the wicked doers: and saue me from the bloodthirstie men.

For loe, they lye waiting for my soule: the mightie men are gathered against me without any offence or fault of me, O Lord.

They runne and prepare themselues without my fault: arise thou therefore to helpe me, and behold.

Stand vp (O Lord God of hostes) thou God of Israel, to visite all the heathen: and be not mercifull vnto them that offend of malicious wickednesse.

They goe to and fro in the euening: they grinne like a dogge, and runne about through the citie.

Beholde, they speake with their mouth, and swords are in their lippes: for who doth heare?

But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the heathen to scorne.

My strength will I ascribe vnto thee: for thou art the God of my refuge.

God sheweth me his goodnesse plenteously: and God shal let me see my desire vpon mine enemies.

Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.

For the sinne of their mouth, and for the wordes of their lippes,

lippes, they shalbe taken in their pride: and why? their preaching is of cursing and lyes.

Consume them in thy wrath, consume them, that they may perish: and knowe that it is God which ruleth in Jacob, and vnto the endes of the world.

And in the euening they will returne: grinne like a dogge, and will goe about the citie.

They will runne here and there for meate: and grudge if they be not satisfied.

As for me, I will sing of thy power, and will prayse thy mercie betimes in the morning: for thou hast bene my defence and refuge in the day of my trouble.

Unto thee (O my strength) will I sing: for thou O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal. 60.

O God, thou hast cast vs out, and scattered vs abroad: thou hast also bene displeased, O turne thee vnto vs againe.

Thou hast mooued the land, and deuided it: heale the sores thereof, for it shaketh.

Thou hast shewed thy people heauie thinges: thou hast giuen vs a drinke of deadly wine.

Thou hast giuen a token for such as feare thee: that they may triumph because of the truth.

Therefore were thy beloued deliuered: helpe mee with thy right hand, and heare mee.

God hath spoken in his holines, I will reioyce and deuide Sichem: and mete out the valley of Sucoth.

Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Juda is my law giuer.

Moab is my washpot, ouer Edom will I cast out my shooe: Philistia be thou glad of me.

Who will leade me into the strong citie: who will bring me into Edom?

Hast thou not cast vs out, O God: wilt not thou, O God, goe out with our hostes?

O be thou our helpe in trouble: for vaine is ỹ helpe of man.

Through God shall wee doe great actes: for it is hee that shall treade downe our enemies.

Exaudi

Moneth. The xij. day.

Exaudi Deus. Pſal 61.

HEare my crying, O God: giue eare vnto my prayer.
From the ends of the earth wil I cal vnto thee: when my heart is in heauineſſe.
O ſet me vp vpon the rocke that is higher then I: for thou haſt bene my hope, and a ſtrong towre for mee againſt the enimie.
I wil dwel in thy Tabernacle for euer: and my truſt ſhall be vnder the couering of thy wings.
For thou, O Lord, haſt heard my deſires: and haſt giuen an heritage vnto thoſe that feare thy name.
Thou ſhalt graunt the king a longe life: that his yeeres may endure throughout all generations.
He ſhall dwell before God for euer: O prepare thy louing mercie and faithfulnes, that they may preſerue him.
So wil I alwayes ſing praiſe vnto thy name: that I may dayly perfourme my vowes.

Nonne Deo. Pſal. 62.

Morning prayer.

MY ſoule truely wayteth ſtill vpon God: for of him commeth my ſaluation.
He verily is my ſtrength and my ſaluation: he is my defence, ſo that I ſhall not greatly fall
How long will yee imagine miſchiefe againſt euery man: yee ſhall be ſlaine all the ſort of you, yea as a tottering wall ſhal yee be, and like a broken hedge.
Their deuiſe is onely how to put him out whome GOD will exalt: their delight is in lyes, they giue good wordes with their mouth, but curſe with their heart.
Neuertheleſſe, my ſoule waite thou ſtill vpon God: for my hope is in him.
Hee truely is my ſtrength and my ſaluation: hee is my defence, ſo that I ſhall not fall.
In GOD is my health and my glorie: the rocke of my

night,

might, and in God is my trust.

O put your trust in him alway (ye people:) powre out your hearts before him, for God is our hope.

As for the children of men, they are but vaine: the children of men are deceitfull vpon the weights, they are altogether lighter then vanitie it selfe.

O trust not in wrong and robberie, giue not your selues vnto vanitie: if riches increase, set not your heart vpon them.

God spake once and twise: I haue also heard the same, that power belongeth vnto God.

And that thou Lord art mercifull: for thou rewardest euery man according to his worke.

Deus Deus meus. Psal 63.

O God, thou art my God: earely will I seeke thee.

My soule thirsteth for thee, my flesh also longeth after thee: in a barren and drie land, where no water is.

Thus haue I looked for thee in holinesse: that I might beholde thy power and glorie.

For thy louing kindnesse is better then the life it selfe: my lips shall prayse thee.

As long as I liue, will I magnifie thee on this maner: and lift vp my hands in thy name.

My soule shall bee satisfied euen as it were with marowe and fatnesse: when my mouth prayseth thee with ioyfull lippes.

Haue I not remembred thee in my bed: and thought vpon thee when I was waking:

Because thou hast bene my helper: therefore vnder the shadow of thy wings will I reioyce.

My soule hangeth vpon thee: thy right hand hath vpholden me.

These also that seeke the hurt of my soule: they shal go vnder the earth.

Let them fall vpon the edge of the sword: that they may be a portion for Foxes.

But the king shall reioyce in God, all they also that sweare by him, shalbe commended: for the mouth of them that speake lyes, shalbe stopped.

Exaudi

Moneth. The xij. day.

Exaudi Deus. Pſal. 64.

HEare my voyce, O God, in my prayer: preſerue my life from feare of the enemie.

Hide me from the gathering together of the froward: and from the inſurrection of wicked doers.

Which haue whet their tongue like a ſword: and ſhoote out their arrowes, euen bitter words.

That they may priuily ſhoote at him which is perfect: ſuddenly doe they hit him, and feare not.

They courage themſelues in miſchiefe: and commune among themſelues how they may lay ſnares, and ſay that no man ſhall ſee them.

They imagine wickedneſſe, and practiſe it: that they keepe ſecret among themſelues, euery man in the deepe of his heart.

But God ſhall ſuddenly ſhoote at them with a ſwift arrowe: that they ſhalbe wounded.

Yea their owne tongues ſhall make them fall: inſomuch that who ſo ſeeth them, ſhall laugh them to ſcorne.

And all men that ſee it, ſhall ſay this hath God done: for they ſhall perceiue that it is his worke.

The righteous ſhall reioyce in the Lord, and put his truſt in him: and all they that are true of heart, ſhalbe glad.

Te decet hymnus. Pſal. 65.

Euening prayer.

THou, O God, art praiſed in Sion: and vnto thee ſhall the vow be performed in Hieruſalem.

Thou that heareſt the prayer: vnto thee ſhall all fleſh come.

My miſdeedes preuaile againſt me: oh be thou mercifull vnto our ſinnes.

Bleſſed is the man whom thou chooſeſt and receiueſt vnto thee: he ſhall dwel in thy court, & ſhalbe ſatisfied with ỹ pleaſures of thy houſe, euen of thy holy temple.

Thou ſhalt ſhewe vs wonderfull things in thy righteouſnes, O God of our ſaluation: thou that art the hope of all the endes of the earth, and of them that remaine in the broad ſea.

which in his strength setteth fast the mountaines: and is girded about with power.

Which stilleth the raging of the sea: and the noyse of his waues, and the madnesse of his people.

They also that dwell in the vttermost parts of the earth, shalbe afraid at thy tokens: thou that makest the outgoings of the morning and euening to praise thee.

Thou visitest the earth, and blessest it: thou makest it very plenteous.

The riuer of God is full of water: thou preparest their corne, for thou so prouidest for the earth.

Thou waterest her furrowes, thou sendest raine into the little valleys thereof: thou makest it soft with the drops of raine, and blessest the encrease of it.

Thou crownest the yeere with thy goodnesse: and thy cloudes drop fatnesse.

They shall drop vpon the dwellings of the wildernesse: and the little hilles shall reioyce on euery side.

The foldes shalbe full of sheepe: the valleys also shal stand so thicke with corne, that they shall laugh and sing.

Iubilate Deo. Psal.66.

O Be ioyfull in God all ye lands: sing praises vnto the honour of his name, make his prayse to be glorious.

Say vnto God, O howe wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found liars vnto thee.

For all the world shal worship thee: sing of thee, and praise thy name.

O come hither, and behold the works of God: howe wonderfull he is in his doing toward the children of men.

He turned the sea into drie land: so that they went through the water on foote, there did we reioyce there of.

Hee ruleth with his power for euer, his eyes beholde the people: and such as will not beleeue, shall not be able to exalt them selues.

O prayse our God (yee people:) and make the voyce of his prayse to be heard.

Which holdeth our soule in lyfe: and suffereth not our

feete

feete to slippe.

For thou (O God) hast proued vs: thou also hast tried vs, like as siluer is tried.

Thou broughtest vs into the snare: and laidst trouble vpon our loynes.

Thou sufferedst men to ride ouer our heads: We went through fire and water, and thou broughtest vs out into a wealthy place.

I Wil goe into thy house with burnt offrings: and wil pay thee my vowes which I promised with my lippes, and spake with my mouth when I was in trouble.

I will offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullocks and goates.

O come hither and hearken all yee that feare God: and I will tell you what he hath done for my soule.

I called vnto him with my mouth: and gaue him prayses with my tongue.

If I incline vnto wickednesse with my heart: the Lord will not heare me.

But God hath heard me: and considered the voyce of my prayer.

Praysed be God, which hath not cast out my prayer: nor turned his mercie from me.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shewe vs the light of his countenance, and be mercifull vnto vs.

That thy way may be knowen vpon earth: thy sauing health among all nations.

Let the people prayse thee, O God: yea, let all the people prayse thee.

O let the nations reioyce and bee glad, for thou shalt iudge the folke righteously: and gouerne the nations vpon earth.

Let the people praise thee, O God: let all the people prayse thee.

Then shall the earth bring foorth her encrease: and God, euen our owne God, shall giue vs his blessing.

God shall blesse vs: and al the ends of the World shall feare him.

Exurgat

Moneth. The xiij. day.

Exurgat Deus. Psal. 68.

LEt God arise, and let his enemies be scattered: let them also that hate him, flee before him. Morning prayer.

Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the vngodly perish at the presence of God.

But let the righteous bee glad & reioyce before God: let them also be merie and ioyfull.

O sing vnto God, and sing prayses vnto his Name: magnifie him that rideth vpon ỹ heauens as it were vpon an horse, praise him in his Name, yea, and reioyce before him.

He is a Father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

Hee is the God that maketh men to bee of one minde in an house, and bringeth the prisoners out of captiuitie: but letteth the runnagates continue in scarcenesse.

O God, when thou wentest forth before the people: when thou wentest through the wildernesse.

The earth shooke, & the heauens dropped at the presence of God: euen as Sinai also was mooued at the presence of God, which is the God of Israel.

Thou, O God, sentest a gracious raine vpon thine inheritance: and refreshedst it when it was wearie.

Thy congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.

The Lord gaue the word: great was the companie of the preachers.

Kings with their armies did flee and were discomfited: and they of the housholde deuided the spoile.

Though ye haue lien among the pottes, yet shall ye be as the wings of a Doue: that is couered with siluer wings, and her feathers like golde.

When the Almightie scattered Kings for their sake: then were they as white as snow in Salmon.

Moneth. The xiij. day.

As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.

Why hoppe yee so yee high hilles? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for euer.

The charets of God are twentie thousand, euen thousands of Angels: and the Lord is among them as in the holy place of Sinai.

Thou art gone vp on high, thou hast led captiuitie captiue, and receiued gifts for men: yea, euen for thy enemies, that the Lord God might dwell among them.

Praysed be the Lorde dayly: euen the God which helpeth vs, and powreth his benefites vpon vs.

He is our God, euen the God of whom commeth saluation: God is the Lord, by whome we escape death.

GOD shall wounde the head of his enemies: and the hairie scalpe of such a one as goeth on still in his wickednesse.

The Lord hath said, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the sea.

That thy foote may be dipped in the blood of thine enemies: and that the tongue of thy dogges may be red through the same.

It is well seene, O God, how thou goest: howe thou my God and King goest in the Sanctuarie,

The singers goe before, the minstrels followe after: in the middest are the damosels playing with the timbrels.

Giue thankes, O Israel, vnto God the Lorde in the congregations: from the ground of the heart.

There is litle Beniamin their ruler, & the princes of Juda their counsaile: the princes of Zabulon, and the princes of Nephthali.

Thy God hath sent foorth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

For thy Temples sake at Jerusalem: so shall Kings bring presents vnto thee.

When the companie of the spearemen, and multitude of

the

the mightie, are scattered abroade among the beastes of the people (so that they humbly bring pieces of siluer:) and when he hath scattered the people that delight in warre,

Then shall the princes come out of Egypt: the Morians land shall soone stretch out her hands vnto God.

Sing vnto God, O yee kingdomes of the earth: O sing prayses vnto the Lord.

Which sitteth in the heauens ouer all from the beginning: loe, he doth send out his voyce, yea, and that a mightie voyce.

Ascribe ye the power to God ouer Israel: his worship and strength is in the cloudes.

O God, wonderfull art thou in thy holy places: euen the God of Israel, he will giue strength and power vnto his people, blessed be God.

Saluum me fac. Psal. 69.

Euening prayer.

SAue mee, O God: for the waters are come in, euen vnto my soule.

I sticke fast in the deepe mire where no grounde is: I am come into deepe waters, so that the floods runne ouer me.

I am wearie of crying, my throate is dry: my sight faileth me for waiting so long vpon my God.

They that hate mee without a cause, are moe then the haires of my head: they that are mine enemies, and would destroy me giltlesse, are mightie.

I payde them the thinges that I neuer tooke: God thou knowest my simplenesse, and my faultes are not hidde from thee.

Let not them that trust in thee, O Lord God of hostes, be ashamed for my cause: let not those that seeke thee: bee confounded through me, O Lord God of Israel.

And why? for thy sake haue I suffered reproofe: shame hath couered my face.

I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.

For the zeale of thy house hath euen eaten mee: and the rebukes of them that rebuked thee, are fallen vpon me.

Moneth The xiij. day.

I wept and chastened my selfe with fasting: and that was turned to my reproofe.

I put on a sackecloth also: and they iested vpon me.

They that sit in the gate speake against mee: and the drunkards make songs vpon me.

But Lorde I make my prayer vnto thee: in an acceptable time.

Heare mee, O God, in the multitude of thy mercie: euen in the trueth of thy saluation.

Take mee out of the mire, that I sinke not: Oh let me be deliuered from them that hate mee, and out of the deepe waters.

Let not the water flood drowne mee, neyther let the deepe swallowe mee vp: and let not the pitte shut her mouth vpon me.

Heare me, O Lorde, for thy louing kindenesse is comfortable: turne thee vnto mee, according to the multitude of thy mercies.

And hide not thy face from thy seruant, for I am in trouble: Oh haste thee, and heare me.

Drawe nigh vnto my soule, and saue it: Oh deliuer me, because of mine enemies.

Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.

Thy rebuke hath broken my heart, I am full of heauines: I looked for some to haue pitie on me, but there was no man, neither found I any to comfort me.

They gaue me gall to eate: and when I was thirstie, they gaue me vineger to drinke.

Let their table bee made a snare to take themselues withall: and let the things (that should haue bene for their wealth) be vnto them an occasion of falling.

Let their eyes be blinded that they see not: and euer bowe downe their backes.

Powre out thine indignation vpon them: & let thy wrathfull displeasure take holde of them.

Let their habitation be void: and no man to dwell in their tentes.

For

Moneth. The xiij. day.

For they persecute him whom thou hast smitten: and they talke how they may vexe them whom thou hast wounded.

Let them fall from one wickednesse to another: and not come into thy righteousnesse.

Let them bee wiped out of the booke of the liuing: and not be written among the righteous.

As for mee, When I am poore and in heauinesse: thy helpe (O God) shall lift me vp.

I will prayse the Name of God with a song: and magnifie it with thanksgiuing.

This also shal please the Lord: better then a bullocke, that hath hornes and hoofes.

The humble shall consider this, and be glad: seeke ye after God, and your soule shall liue.

For the Lord heareth the poore: and despiseth not his prisoners.

Let heauen and earth praise him: the sea and all that moueth therein.

For God wil saue Sion, and builde the cities of Juda: that men may dwell there, and haue it in possession.

The posteritie also of his seruants shal inherite it: and they that loue his Name shall dwell therein.

Deus in adiutorium. Psal. 70

HAste thee, O God, to deliuer me: make haste to helpe me, O Lord.

Let them be ashamed and confounded that seeke after my soule: let them be turned backeward and put to confusion that wish me euill.

Let them (for their reward) bee soone brought to shame: that cry ouer me, There, there.

But let all those that seeke thee, be ioyfull and glad in thee: and let all such as delight in thy saluation, say alway, The Lord be praysed.

As for me, I am poore and in miserie: haste thee vnto me (O God.)

Thou art my helper and my redeemer: O Lord make no long tarying.

Moneth. The xiiij. day.

In te Domine speraui. Psal. 71.

Morning prayer.

IN thee O Lorde, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousnesse, encline thine eare vnto me, and saue me.

Be thou my strong hold, whereunto I may allway resort: thou hast promised to helpe me, for thou art my house of defēce, & my castle.

Deliuer mee, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

Though thee haue I beene holden vp euer since I was borne: thou art he that tooke me out of my mothers Wombe, my prayse shalbe allway of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory) and honour all the day long.

Cast me not away in the time of age: forsake me not When my strength faileth me.

For mine enemies speake against me, & they that lay waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Go not far frō me, O God: my God haste thee to helpe me.

Let them bee confounded and perish, that are against my soule: let them bee couered With shame and dishonour, that seeke to doe me euill.

As for mee, I Will patiently abide allway: and Will prayse thee more and more.

My mouth shall dayly speake of thy righteousnes and saluation: for I know no end thereof.

I Will goe forth in the strength of the Lord God: and Will make mention of thy righteousnesse onely.

Thou

Moneth. The xiiij. day.

Thou, O God, hast taught mee from my youth vp vntill now: therefore will I tell of thy wonderous workes.

Forsake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnes, O God, is very high: and great things are they that thou hast done, O God, who is like vnto thee:

O what great troubles and aduersities hast thou shewed me, and yet diddest thou turne & refresh me: yea, and broughtest me from the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I praise thee and thy faithfulnes (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the Harpe, O thou holy one of Israel.

My lippes will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnes all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Deus iudicium. Psal. 72.

Giue the King thy iudgements (O God:) and thy righteousnesse vnto the kings sonne.

Then shall he iudge the people according vnto right: and defend the poore.

The mountaines also shall bring peace: and the litle hilles righteousnes vnto the people.

Hee shall keepe the simple folke by their right: defende the children of the poore: and punish the wrong doer.

They shall feare thee as long as the sunne and moone endureth: from one generation to another.

Hee shall come downe like the raine into a fleece of wooll: euen as the droppes that water the earth.

In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.

His dominion shalbe also from the one sea to the other: and from the flood vnto the worlds end.

Moneth. The xiiij. day.

They that dwell in the wildernes shall kneele before him: his enemies shall licke the dust.

The Kings of Tharsis and of the Iles shal giue presents: the Kings of Arabia and Saba shall bring giftes.

All Kings shall fall downe before him: all nations shall do him seruice.

For hee shall deliuer the poore when hee crieth: the needie also, and him that hath no helper.

Hee shal be fauourable to the simple and needie: and shall preserue the soules of the poore.

Hee shall deliuer their soules from falsehoode and wrong: and deare shall their blood be in his sight.

Hee shall liue, and vnto him shabe giuen of the golde of Arabia: prayer shalbe made euer vnto him, and dayly shall he be praised.

There shalbe an heape of corne in the earth high vpon the hilles: his fruite shall shake like Libanus, and shalbe greene in the citie, like grasse vpon the earth.

His Name shall endure for euer, his Name shall remaine vnder the sunne among the posterities: which shall be blessed through him, and all the heathen shall praise him.

Blessed be the Lorde God, euen the God of Israel: which onely doeth wonderous things.

And blessed be the Name of his Maiestie for euer: and all the earth shalbe filled with his Maiestie, Amen. Amen.

Quàm bonus Israel. Psal. 73.

Euening prayer.

TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart.

Neuertheless, my feete were almost gone: my treadings had welnigh slipt.

And why? I was grieued at the wicked: I doe also see the vngodly in such prosperitie.

For they are in no perill of death: but are lustie and strong.

They come in no misfortune like other folke: neither are they plagued like other men.

And this is the cause that they be so holden with pride: and ouerwhelmed with crueltie.

Their

Moneth. The xiiij. day.

Their eyes swel with fatnes: & they do euen what they lust.
They corrupt other, and speake of wicked blasphemie: their talking is against the most highest.
For they stretch foorth their mouth vnto the heauen: and their tongue goeth through the world.
Therefore fall the people vnto them: and thereout sucke they no small aduantage.
Tush (say they) howe shoulde God perceiue it: is there knowledge in the most highest?
Loe, these are the vngodly, these prosper in the world, and these haue riches in possession: & I said, Then haue I cleansed my heart in vaine, and washed mine hands in innocencie.
All the day long haue I bene punished: and chastened euery morning.
Yea, and I had almost sayde euen as they: but loe, then should I haue condemned the generation of thy children.
Then thought I to vnderstand this: but it was too hard for me.
Until I went into the Sanctuarie of God: then vnderstoode I the ende of these men.
Namely, howe thou doest set them in slipperie places: and castest them downe, and destroyest them.
Oh how suddenly doe they consume: perish, and come to a fearefull ende?
Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the citie.
Thus my heart was grieued: and it went euen through my reines.
So foolish was I and ignorant: euen as it were a beast before thee.
Neuertheless, I am alway by thee: for thou hast holden me by my right hand.
Thou shalt guide me with thy counsaile: and after that receiue me with glorie.
Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.
My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.

For

Moneth. The xiiij. day.

For loe, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

But it is good for mee to holde mee fast by God, to put my trust in the Lord God: and to speake of all thy workes (in the gates of the daughter of Sion.)

Vt quid Deus. Psal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hote against the sheepe of thy pasture:

O thinke vpon thy Congregation: whom thou hast purchased and redeemed of olde.

Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

Lift vp thy feete, that thou mayest vtterly destroy euery enemie: which hath done euill in thy Sanctuarie.

Thine aduersaries roare in the middes of thy Congregations: and set vp their banners for tokens.

Hee that hewed timber afore out of the thicke trees: was knowen to bring it to an excellent worke.

But now they breake downe all the carued worke thereof: with Axes and Hammers.

They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy Name, euen vnto the ground.

Yea, they said in their hearts, let vs make hauocke of them altogether: thus haue they burnt vp all the houses of God in the land.

Wee see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.

O God, how long shall the aduersarie doe this dishonour: how long shall the enemie blaspheme thy Name, for euer:

Why withdrawest thou thy hand: Why pluckest not thou thy right hand out of thy bosome to consume the enemie:

For God is my King of olde: the helpe that is done vpon earth, he doeth it himselfe.

Thou diddest deuide the sea through thy power: thou brakest the heads of the Dragons in the Waters.

Thou smotest the heads of Leuiathan in pieces: and gauest him to be meate for the people in the wildernesse.

Thou

Moneth. The xv. day.

Thou broughtest out fountaines and waters out of the hard rockes: thou driedst vp mightie waters.

The day is thine, and the night is thine: thou hast prepared the light and the sunne.

Thou hast set all the borders of the earth: thou had made Sommer and Winter.

Remember this, O Lorde, howe the enemie hath rebuked: and howe the foolish people hath blasphemed thy Name.

O deliuer not the soule of thy Turtle Doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

Looke vpon the couenant: for all the earth is full of darkenesse, and cruel habitations.

Oh let not the simple goe away ashamed: but let the poore and needie giue praise vnto thy Name.

Arise, O God, mainteine thine owne cause: remember how the foolish man blasphemeth thee daily.

Forget not the voyce of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi. Psal. 75.

VNto thee (O God) doe we giue thankes: yea, vnto thee doe we giue thankes. Morning prayer.

Thy Name also is so nie: and that doe thy wonderous workes declare.

When I receiue the Congregation: I shall iudge according vnto right.

The earth is weake, and all the inhabiters thereof: I beare vp the pillars of it.

I saide vnto the fooles, Deale not so madly: and to the vngodly, Set not vp your horne.

Set not vp your horne on high: and speake not with a stiffe necke.

For promotion commeth neither from the East nor from the West: nor yet from the South.

And why? God is the Judge: hee putteth downe one, and setteth vp another.

For

For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he powreth out the same.

As for the dregges thereof: all the vngodly of the earth shall drinke them, and sucke them out.

But I will talke of the God of Jacob: and praise him for euer.

All the hornes of the vngodly also will I breake: and the hornes of the righteous shalbe exalted.

Notus in Iudea. Psal. 76.

IN Jurie is God knowen: his Name is great is Israel.

At Salem is his tabernacle: and his dwelling in Sion.

There brake he the arrowes of the bowe: the shield, the sword, and the battaile.

Thou art of more honour and might: then the hilles of the robbers.

The proud are robbed, they haue slept their sleepe: and all the men (whose handes were mightie) haue found nothing.

At thy rebuke (O God of Jacob:) both the charet and horse are fallen.

Thou, euen thou art to be feared: and who may stand in thy sight when thou art angrie?

Thou diddest cause thy iudgement to be heard from heauen: the earth trembled and was still.

When God arose to iudgement: and to helpe all the meeke vpon earth.

The fiercenesse of man shall turne to thy praise: and the fiercenesse of them shalt thou refraine.

Promise vnto the Lord your God, and keepe it, all ye that be round about him: bring presents vnto him that ought to be feared.

He shall refraine the spirit of princes: and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Psal. 77.

I will crie vnto God with my voyce: euen vnto God will I crie with my voyce, and he shall hearken vnto me.

In the time of my trouble I sought the Lord: my sore ranne and ceased not, in the night season my soule refused comfort.

When

Moneth. The xv. day.

When I am in heauinesse I will thinke vpon God: when my heart is vexed, I will complaine.

Thou holdest mine eyes waking: I am so feeble that I cannot speake.

I haue considered the dayes of olde: and the yeeres that are past.

I call to remembrance my song: and in the night I commune with mine owne heart, and search out my spirits.

Will the Lord absent himselfe for euer: and will he be no more intreated?

Is his mercie cleane gone for euer: and is his promise come vtterly to an ende for euermore?

Hath God forgotten to be gratious: and will he shut vp his louing kindenesse in displeasure?

And I said, It is mine owne infirmitie: but I wil remember the yeeres of the right hand of the most highest.

I will remember the works of the Lord: and call to minde thy wonders of olde time.

I will thinke also of all thy workes: and my talking shall be of thy doings.

Thy way, O God, is holy: who is so great a God (as our God?)

Thou art the God that doeth wonders: and hast declared thy power among people.

Thou hast mightily deliuered thy people: euen the sonnes of Jacob and Joseph.

The waters sawe thee, O God, the waters sawe thee, and were afraid: the deapths also were troubled.

The cloudes powred out water, the ayre thundered: and thine arrowes went abroade.

The voyce of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was mooued, and shooke withall.

Thy way is in the sea, and thy pathes in the great waters: and thy footesteppes are not knowen.

Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Moneth. The xv. day.

Attendite populo. Psal 78.

Euening prayer.

HEare my Lawe, O my people: encline your eares vnto the wordes of my mouth.

I will open my mouth in a parable: I will declare hard sentences of olde.

Which wee haue heard and knowen: and such as our fathers haue tolde vs.

That we should not hide them from the children of the generations to come: but to shewe the honour of the Lord, his mightie and wonderfull workes that he hath done.

Hee made a couenant with Jacob, and gaue Israel a Lawe: Which he commaunded our forefathers to teach their children.

That their posteritie might knowe it: and the children which were yet vnborne.

To the intent that when they came vp: they might shewe their children the same.

That they might put their trust in God: and not to forget the workes of God, but to keepe his commandements.

And not to bee as their forefathers, a faithlesse and stubburne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

Like as the children of Ephraim: which being harnessed and carying bowes, turned themselues backe in the day of battaile.

They kept not the couenant of God: and would not walke in his Lawe.

But forgate what he had done: and the wonderfull worke that he had shewed for them.

Marueilous things did he in the sight of our forefathers in the land of Egypt: euen in the fielde of Zoan.

He deuided the sea, and let them goe through: he made the waters to stand on an heape.

In the day time also he ledde them with a cloude: and all the night through with a light of fire.

Hee claue the hard rockes in the wildernesse: and gaue them drinke thereof, as it had bene out of the great depth.

He

He brought waters out of the stonie rocke: so that it gushed out like the riuers.

Yet for al this they sinned more against him: and prouoked the most highest in the wildernesse.

They tempted God in their hearts: and required meate for their lust.

They spake against God also, saying: Shall God prepare a table in the wildernesse?

Hee smote the stonie rocke in deede, that the water gushed out, and the streames flowed withall: but can he giue bread also, or prouide flesh for his people?

When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came vp heauie displeasure against Israel.

Because they beleeued not in God: and put not their trust in his helpe.

So hee commaunded the cloudes aboue: and opened the doores of heauen.

Hee rained downe Manna also vpon them for to eate: and gaue them foode from heauen.

So man did eate Angels foode: for hee sent them meate ynough.

Hee caused the East Winde to blowe vnder heauen: and through his power he brought in the South West winde.

He rained flesh vpon them as thicke as dust: and feathered foules like as the sand of the sea.

He let it fall among their tents: euen round about their habitation.

So they did eate and were well filled, for hee gaue them their owne desire: they were not disappointed of their lust.

But while the meate was yet in their mouthes, the heauie wrath of God came vpon them, & slue the wealthiest of them: yea, and smote downe the chosen men that were in Israel.

But for all this they sinned yet more: and beleeued not his wonderous workes.

Therefore their dayes did he consume in vanitie: and their yeeres in trouble.

When hee slewe them, they sought him: and turned them earely,

earely, and enquired after God.

And they remembred that God was their strength: and that the high God was their redeemer.

Neuertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

For their heart was not whole with him: neither continued they stedfast in his couenant.

But he was so mercifull that hee forgaue their misdeedes: and destroyed them not.

Yea many a time turned hee his wrath away: and would not suffer his whole displeasure to arise.

For hee considered that they were but flesh: and that they were euen a winde that passeth away, and commeth not againe.

Many a time did they prouoke him in the wildernesse: and grieued him in the desart.

They turned backe, and tempted God: and mooued the holy one in Israel.

They thought not of his hand: and of the day when he deliuered them from the hand of the enemie.

Howe hee had wrought his miracles in Egypt: and his wonders in the field of Zoan.

He turned their Waters into blood: so that they might not drinke of the riuers.

Hee sent lice among them, and deuoured them vp: and frogges to destroy them.

He gaue their fruite vnto the Caterpiller: and their labour vnto the Grashopper.

He destroied their Vines with hailestones: and their Mulberie trees with the frost.

He smote their cattel also with hailestones: and their flocks with hote thunder boltes.

He cast vpon them the furiousnesse of his wrath, anger, displeasure, and trouble: and sent euill angels among them.

He made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.

And smote all the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.

Moneth The xv. day.

But as for his owne people, hee led them forth like sheepe: and caried them in the wildernesse like a flocke.

He brought them out safely that they should not feare: and ouerwhelmed their enemies with the sea.

And brought them within the borders of his Sanctuarie: euen to his mountaine which hee purchased with his right hand.

He cast out the heathen also before them: caused their land to be deuided among them for an heritage, and made the tribes of Israel to dwell in their tentes.

So they tempted and displeased the most high God: and kept not his testimonies.

But turned their backes, and fell away like their forefathers: starting aside like a broken bowe.

For they grieued him with their hill altars: and prouoked him to displeasure with their images.

When God heard this, he was wroth: and tooke sore displeasure at Israel.

So that he forsooke the Tabernacle in Silo: euen the tent that he had pitched among them.

He deliuered their power into captiuitie: and their beautie into the enemies hand.

He gaue his people ouer also vnto the sworde: and was wroth with his inheritance.

The fire consumed their yong men: and their maydens were not giuen to mariage.

Their Priests were slaine with the sword: and there were no widowes to make lamentation.

So the Lord awaked as one out of sleepe: & like a Giant refreshed with wine.

He smote his enemies in the hinder partes: and put them to a perpetuall shame.

He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

But chose the tribe of Juda: euen the hill of Sion, which he loued.

And there he builded his temple on high: and laid the foundation of it like the ground which he hath made continually.

Moneth The xvj. day.

He chose Dauid also his seruant: and tooke him away from the sheepe foldes.

As he was following the Ewes great with yong ones, he tooke him: that he might feede Jacob his people, and Israel his inheritance.

So he fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal. 79.

Morning prayer.

O God, the heathen are come into thine inheritance: thy holy temple haue they defiled, and made Hierusalem an heape of stones.

The dead bodies of thy seruants haue they giuen to be meate vnto the foules of the ayre: and the flesh of thy saintes vnto the beasts of the land.

Their blood haue they shedde like water on euery side of Hierusalem: and there was no man to bury them.

Wee are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

Lorde, howe long wilt thou be angrie: shall thy ielousie burne like fire for euer?

Powre out thine indignation vpon the Heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy name.

For they haue deuoured Jacob: and laide waste his dwelling place.

O remember not our old sinnes, but haue mercie vpon vs, and that soone: for we are come to great miserie.

Helpe vs, O God of our saluation, for the glorie of thy name: O deliuer vs, and be mercifull vnto our sinnes for thy names sake.

Wherefore doe the Heathen say: where is now their God?

O let the vengeance of thy seruants blood that is shed: be openly shewed vpon the heathen in our sight.

O let the sorowfull sighing of the prisoners come before thee:

thee according to the greatnesse of thy power preserue thou those that are appointed to die.

And for the blasphemie wherewith our neighbours haue blasphemed thee: reward thou them, O Lord, seuen fold into their bosome.

So we that be thy people and sheepe of thy pasture, shall giue thee thankes for euer: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEare, O thou shepheard of Israel, thou that leadest Joseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubims.

Before Ephraim, Beniamin, and Manasses: stirre vp thy strength and come and helpe vs.

Turne vs againe, O God: shewe the light of thy countenance, and we shalbe whole.

O Lord God of hostes: how long wilt thou be angry with thy people that prayeth:

Thou feedest them with the bread of teares: and giuest them plenteousnesse of teares to drinke.

Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.

Turne vs againe, thou God of hostes: shewe the light of thy countenance, and we shalbe whole.

Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

Thou madest roome for it: and when it had taken roote, it filled the land.

The hilles were couered with the shadowe of it: and the boughes thereof were like the goodly Cedar trees.

She stretched out her branches vnto the sea: & her boughs vnto the riuer.

Why hast thou then broken downe her hedge: that all they which goe by plucke off her grapes:

The wilde Bore out of the wood doeth roote it vp: and the wilde beastes of the fielde deuoure it.

Turne thee againe, thou God of hosts, looke downe from heauen: beholde, and visite this vine.

Moneth. The xvj. day.

And the place of the vineyarde that thy right hande hath planted: & the branch that thou madest so strong for thy selfe.

It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

Let thy hand be vpon the man of thy right hand: and vpon the sonne of man whome thou madest so strong for thine owne selfe.

And so will not we goe backe from thee: O let vs liue, and we shall call vpon thy name.

Turne vs againe, O Lord God of hostes: shewe the light of thy countenance, and we shall be whole.

Exultate Deo. Psalme 81.

SIng we merily vnto God our strength: make a cherefull noyse vnto the God of Jacob.

Take the Psalme, bring hither the Tabret: the merie harpe, with the Lute.

Blowe vp the Trumpet in the newe Moone: euen in the time appointed, and vpon our solemne feast day.

For this was made a statute for Israel: and a lawe of the God of Jacob.

This hee ordeyned in Joseph for a testimonie: when hee came out of the lande of Egypt, and had heard a strange language.

I eased his shoulder from the burden: and his hands were deliuered from making the pottes.

Thou calledst vpon me in troubles, and I deliuered thee: and heard thee what time as the stormie fell vpon thee.

I prooued thee also: at the waters of strife.

Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

There shall no strange God be in thee: neither shalt thou worship any other God.

I am thy Lorde thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

But my people would not heare my voyce: and Israel would not obey me.

So I gaue them vp vnto their owne hearts lust: and let them followe their owne imaginations.

Moneth. The xvj. day.

O that my people Woulde haue hearkened vnto me: for if Israel had walked in my Wayes.

I shoulde soone haue put downe their enemies: and turned my hand against their aduersaries.

The haters of the Lord shoulde haue bene founde lyars: but their time should haue endured for euer.

He shoulde haue fedde them also With the finest wheate flowre: and With hony out of the stony rocke should I haue satisfied thee.

Deus stetit. Psal 82.

GOd standeth in the congregation of princes: hee is a iudge among goddes. Euening prayer.

How long Will yee giue Wrong iudgemẽt: and accept the persons of the vngodly?

Defende the poore and fatherlesse: see that such as bee in neede and necessitie haue right.

Deliuer the outcast & poore: saue them from the hand of ỹ vngodly.

They Wil not be learned, nor vnderstand, but Walke on stil in darkenes: all the foundations of the earth be out of course.

I haue said, Ye are gods: and ye al are children of the most highest.

But ye shall die like men: and fall like one of the princes.

Arise, O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis. Psal 83.

HOlde not thy tongue, O God, keepe not still silence: refraine not thy selfe, O God.

For loe, thine enemies make a murmuring: and they that hate thee haue lift vp their head.

They haue imagined craftily against thy people: and taken counsaile against thy secret ones.

They haue said, Come, and let vs roote them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

Moneth. The xvj. day.

For they haue cast their heads together with one consent: and are confederate against thee.

The tabernacles of the Edomites and the Ismaelites: the Moabites, and Hagarenes.

Gebal, and Ammon, and Amalech: the Philistims, with them that dwel at Tyre.

Assur also is ioyned vnto them: and haue holpen the children of Lot.

But doe thou to them as vnto the Madianites: vnto Sisera, and vnto Jabin, at the brooke of Kison.

Which perished at Endor: and became as the doung of the earth.

Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana.

Which say, Let vs take to our selues: the houses of God in possession.

O my God, make them like vnto a Wheele: and as the stubble before the Winde.

Like as the fire that burneth vp the Wood: and as the flame that consumeth the mountaines.

Persecute them euen so With thy tempest: and make them afraide With thy storme.

Make their faces ashamed, O Lorde: that they may seeke thy name.

Let them be confounded and vexed euer more and more: let them be put to shame and perish.

And they shall knowe that thou (whose name is Jehouah:) art onely the most highest ouer all the earth.

Quàm dilecta. Psal 84.

O How amiable are thy dwellings: thou Lord of hostes: My soule hath a desire and longing to enter into the courtes of the Lorde: my heart and my flesh reioyce in the liuing God.

Yea, the sparrowe hath found her an house, and the swallow a nest, where she may lay her young: euen thy altars, O Lord of hostes, my King and my God.

Blessed are they that dwell in thy house: they will be alway praising thee.

Blessed

Moneth. The xvj. day.

Blessed is the man whose strength is in thee: in whose heart are thy wayes.

Which going through the vale of miserie, vse it for a well: and the pooles are filled with water.

They will go from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.

O Lord God of hostes, heare my prayer: hearken, O God of Jacob.

Beholde, O God our defender: and looke vpon the face of thine annointed.

For one day in thy courtes: is better then a thousand.

I had rather be a doore keeper in the house of my GOD: then to dwell in the tents of vngodlines.

For the Lord God is a light and defence: the Lorde will giue grace and worship, and no good thing shall he withhold from them that liue a godly life.

O Lorde God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal. 85.

LOrde thou art become gracious vnto thy lande: thou hast turned away the captiuitie of Jacob.

Thou hast forgiuen the offence of thy people: and couered all their sinnes.

Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

Turne vs then, O God our Sauiour: and let thine anger cease from vs.

Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another:

Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee:

Shew vs thy mercie, O Lord: and grant vs thy saluation.

I will hearken what the Lorde God will say concerning me: for hee shall speake peace vnto his people, and to his saintes, that they turne not againe.

For his saluation is nigh them that feare him: that glorie may dwell in our land.

Mercy and trueth are met together: righteousnes & peace

haue kissed eche other

Trueth shall florish out of the earth: and righteousnesse hath looked downe from heauen.

Yea, the Lord shall shewe louing kindnesse: and our land shall giue her encrease.

Righteousnesse shal goe before him: and he shall direct his going in the way.

Inclina Domino. Psal.86.

Morning prayer.

BOwe downe thine eare, O Lorde, and heare mee: for I am poore, and in miserie.

Preserue thou my soule, for I am holy: my God saue thy seruant that putteth his trust in thee.

Be mercifull vnto me, O Lord: for I will call dayly vpon thee.

Comfort the soule of thy seruant: for vnto thee (O Lorde) doe I lift vp my soule.

For thou Lord art good and gracious: and of great mercie vnto all them that call vpon thee.

Giue eare Lorde vnto my prayer: and ponder the voyce of my humble desires.

In the time of my trouble I will call vpon thee: for thou hearest me.

Among the goddes there is none like vnto thee (O Lord:) there is not one that can doe as thou doest.

All nations whom thou hast made, shal come and worship thee, O Lord: and shall glorifie thy name.

For thou art great, and doest wonderous things: thou art God alone.

Teach me thy way (O Lorde) and I will walke in thy trueth: O knit my heart vnto thee, ý I may feare thy name.

I will thanke thee, O Lorde my God, with all my heart: and will praise thy name for euermore.

For great is thy mercie towarde me: and thou hast deliuered my soule from the nethermost hell.

O God, the proude are risen against mee: and the congregations

gations

gations of naughtie men haue ſought after my ſoule, and haue not ſet thee before their eyes.

But thou (O Lord God) art full of compaſſion and mercie: long ſuffering, plenteous in goodneſſe and trueth.

O turne thee then vnto me, and haue mercie vpon mee: giue thy ſtrength vnto thy ſeruant, and helpe the ſonne of thine handmaid.

Shew ſome good token vpon me for good, that they which hate me may ſee it, and be aſhamed: becauſe thou Lord haſt holpen me, and comforted me.

Fundamenta eius. Pſal.87.

HEr foundations are vpō the holy hilles: the Lord loueth the gates of Sion, more then al the dwellings of Jacob.

Very excellēt things are ſpokē of thee: thou citie of God.

I will thinke vpon Rahab and Babylon: with them that knowe me.

Behold ye the Philiſtims alſo: and they of Tyre, with the Morians, loe, there was he borne.

And of Sion it ſhalbe reported, that hee was borne in her: and the moſt high ſhall ſtabliſh her.

The Lord ſhal rehearſe it when he writeth vp the people: that he was borne there.

The ſingers alſo and trumpetters ſhall hee rehearſe: all my freſh ſprings ſhalbe in thee.

Domine Deus. Pſal.88.

O Lord God of my ſaluation, I haue cryed day and night before thee: O let my prayer enter into thy preſence, encline thine eare vnto my calling.

For my ſoule is full of trouble: and my life draweth nigh vnto hell.

I am counted as one of them that goe downe into the pit: and I haue bene euen as a man that hath no ſtrength.

Free among the dead, like vnto them that be wounded and lie in the graue: which bee out of remembrance, and are cut away from thy hand.

Thou haſt layde mee in the loweſt pit: in a place of darkeneſſe, and in the deepe.

Thine indignation lieth hard vpon mee: and thou haſt

vexed

vexed me with all thy stormes.

Thou hast put away mine acquaintance farre from mee: and made me to be abhorred of them.

I am so fast in prison: that I can not get forth.

My sight faileth for very trouble: Lord, I haue called daily vpon thee, I haue stretched out my hands vnto thee.

Doest thou shewe wonders among the dead: or shall the dead rise vp againe and praise thee:

Shal thy louing kindenesse bee shewed in the graue: or thy faithfulnesse in destruction:

Shal thy Wonderous workes be knowen in the darke: and thy righteousnesse in the land where al things are forgotten:

Unto thee haue I cryed, O Lord: and earely shall my prayer come before thee.

Lord, why abhorrest thou my soule: and hidest thou thy face from me:

I am in miserie, and like vnto him that is at the poynt to die: (euen from my youth vp) thy terrours haue I suffered with a troubled minde.

Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.

They came round about mee daily like water: and compassed me together on euery side.

My louers and friendes hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.

Euening prayer.

MY song shalbe alway of the louing kindenesse of the Lord: with my mouth will I euer be shewing thy trueth, from one generation to an other.

For I haue said, Mercie shall be set vp for euer: thy trueth shalt thou stablish in the heauens.

I haue made a couenant with my chosen: I haue sworne vnto Dauid my seruant.

Thy seede will I stablish for euer: and set vp thy throne from

from one generation to another.

O Lorde, the very heauens shall praise thy wonderous workes: and thy trueth in the congregation of the saints.

For who is he among the cloudes: that shall bee compared vnto the Lord:

And what is he among the gods: that shall bee like vnto the Lord:

God is very greatly to be feared in the counsel of the saints: and to be had in reuerence of all them that are about him.

O Lorde God of hostes, who is like vnto thee: thy trueth (most mightie Lord) is on euery side.

Thou rulest the raging of the sea: thou stillest the waues thereof when they arise.

Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroade with thy mightie arme.

The heauens are thine, the earth also is thine: thou hast laid the foundation of the round world: and al that therein is.

Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy name.

Thou hast a mightie arme: strong is thy hand, and high is thy right hand.

Righteousnesse and equitie is the habitation of thy seate: mercie and trueth shall goe before thy face.

Blessed is the people (O Lorde) that can reioyce in thee: they shall walke in the light of thy countenance.

Their delight shall be daily in thy name: and in thy righteousnesse shall they make their boast.

For thou art the glorie of their strength: and in thy louing kindenesse thou shalt lift vp our hornes.

For the Lord is our defence: the holy one of Israel is our King.

Thou spakest sometimes in visions vnto thy Saintes, and saydest: I haue laide helpe vpon one that is mightie, I haue exalted one chosen out of the people.

I haue found Dauid my seruant: with my holy oyle haue I anoynted him.

My hand shall holde him fast: and my arme shall strengthen him.

Moneth. The xvij. day.

The enemie shall not be able to doe him violence: the sonne of wickednesse shall not hurt him.

I shall smite downe his foes before his face: and plague them that hate him.

My trueth also and my mercie shall be with him: and in my name shall his horne be exalted.

I will set his dominion also in the sea: and his right hand in the floods.

Hee shall call mee, Thou art my father: my God, and my strong saluation.

And I will make him my first borne: higher then the Kings of the earth.

My mercie will I keepe for him for euermore: and my couenant shall stand fast with him.

His seede also will I make to endure for euer: and his throne as the dayes of heauen.

But if his children forsake my lawe: and walke not in my iudgements.

If they breake my statutes, and keepe not my commandements: I will visite their offences with the rod, and their sinne with scourges.

Neuertheless, my louing kindenesse will I not vtterly take from him: nor suffer my trueth to faile.

My couenant will I not breake, nor alter the thing that is gone out of my lippes: I haue sworne once by my holinesse that I will not faile Dauid.

His seede shall endure for euer: and his seate is like as the sunne before me.

Hee shall stand fast for euermore as the moone: and as the faithfull witnesse in heauen.

But thou hast abhorred and forsaken thine anoynted: and art displeased at him.

Thou hast broken the couenant of thy seruant: and cast his crowne to the ground.

Thou hast ouerthrowen all his hedges: and broken downe his strong holdes.

All they that goe by, spoyle him: and he is become a rebuke to his neighbours.

Thou

Moneth. The xviij. day.

Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioyce.

Thou hast taken away the edge of his swoorde: and giuest him not victorie in the battaile.

Thou hast put out his glorie: and cast his throne downe to the ground.

The dayes of his youth hast thou shortened: and couered him with dishonour.

Lord, how long wilt thou hide thy selfe, for euer: and shall thy wrath burne like fire?

Oh remember how short my time is: wherefore hast thou made all men, for nought?

What man is hee that liueth, and shall not see death: and shall he deliuer his soule from the hand of hell?

Lorde, where are thy olde louing kindnesses: which thou swarest vnto Dauid in thy trueth?

Remember (Lord) the rebuke that thy seruants haue: and how I doe beare in my bosome the rebukes of many people.

Wherewith thine enemies haue blasphemed thee, and slandered the footesteps of thine anoynted: prayed be the Lorde for euermore. Amen. Amen.

Domine, refugium. Psal. 90.

LOrde, thou hast bene our refuge: from one generation to another. Morning prayer.

Before the mountaines were brought foorth, or euer the earth and the worlde were made: thou art GOD from euerlasting, and world without ende.

Thou turnest man to destruction: againe thou saiest, come againe ye children of men.

For a thousande yeeres in thy sight, are but as yesterday: seeing that is past as a watch in the night.

As soone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like grasse.

In the morning it is greene, and groweth vp: but in the euening

euening is cut downe, dried vp, and withered.

For wee consume away in thy displeasure: and are afraide at thy wrathfull indignation.

Thou hast set our misdeedes before thee: and our secrete sinnes in the sight of thy countenance.

For when thou art angrie, all our dayes are gone: we bring our yeeres to an ende, as it were a tale that is tolde.

The dayes of our age are threescore yeeres and tenne, and though men be so strong that they come to fourescore yeeres: yet is their strength then but labour and sorowe, so soone passeth it away, and we are gone.

But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.

O teach vs to number our dayes: that we may applie our hearts vnto wisedome.

Turne thee againe (O Lord) at the last: and be gratious vnto thy seruants.

O satisfie vs with thy mercie, and that soone: so shall we reioyce and be glad all the dayes of our life.

Comfort vs againe nowe after the time that thou hast plagued vs: and for the yeres wherin we haue suffred aduersitie.

Shewe thy seruants thy worke: and their children thy glorie.

And the glorious maiestie of the Lord our God bee vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handie worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most high: shall abide vnder the shadowe of the Almightie.

I will say vnto the Lord, thou art my hope and my strong holde: my God, in him will I trust.

For he shal deliuer thee from the snare of the hunter: and from the noysome pestilence.

Hee shall defend thee vnder his wings, and thou shalt bee safe vnder his feathers: his faithfulnesse and trueth shall be thy shield and buckler.

Thou shalt not be afraide for any terror by night: nor for the arrowe that flieth by day.

For

Moneth. The xviij. day.

For the pestilence that walketh in the darkenesse: nor for the sickenesse that destroyeth in the noone day.

A thousand shall fall beside thee, and tenne thousand at thy right hand: but it shall not come nigh thee.

Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

For thou Lord art my hope: thou hast set thine house of defence very high.

There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

For he shall giue his angels charge ouer thee: to keepe thee in all thy wayes.

They shall beare thee in their handes: that thou hurt not thy foote against a stone.

Thou shalt goe vpon the Lion and Adder: the yong Lion and the Dragon shalt thou treade vnder thy feete.

Because he hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp, because hee hath knowen my name.

He shall cal vpon me, and I wil heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

With long life will I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thankes vnto the Lord: and to sing praises vnto thy name, O most highest.

To tell of thy louing kindnesse earely in the morning: and of thy trueth in the night season.

Upon an instrument of tenne strings, and vpon the Lute: vpon a loude instrument, and vpon the Harpe.

For thou Lord hast made mee glad through thy workes: and I will reioyce in giuing praise for the operations of thy handes.

O Lord, howe glorious are thy workes: and thy thoughts are very deepe.

An vnwise man doeth not well consider this: and a foole doeth not vnderstand it.

When the vngodly are greene as the grasse, & when all the

workers

workers of wickednes do florish: then shall they be destroyed for euer, but thou Lord art the most highest for euermore.

For loe, thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shalbe destroyed.

But my horne shalbe exalted like the horne of an vnicorne: for I am anoynted with fresh oyle.

Mine eye also shall see his lust of mine enemies: and mine eare shall heare his desire of ỹ wicked that rise vp against me.

The righteous shall florish like a palme tree: and shall spread abroad like a Cedar in Libanus.

Such as bee planted in the house of the Lord: shall florish in the courts (of the house) of our God.

They also shall bring foorth more fruite in their age: and shalbe fat and well liking.

That they may shewe how true the Lord my strength is: and that there is no vnrighteousnesse in him.

Dominus regnauit. Psal. 93.

Euening prayer.

THe Lord is king, and hath put on glorious apparell: the Lord hath put on his apparell, and girded himselfe with strength.

He hath made the round world so sure: that it cannot be moued.

Euer since the world began hath thy seate bene prepared: thou art from euerlasting.

The floods are risen (O Lord) the floods haue lift vp their voyce: the floods lift vp their waues.

The waues of the sea are mightie, and rage horribly: but yet the Lord that dwelleth on high is mightier.

Thy testimonies, O Lord, are very sure: holinesse becometh thine house for euer.

Deus vltionum. Psal. 94.

O Lord God, to whome vengeance belongeth: thou God to whom vengeance belongeth, shew thy selfe.

Arise thou iudge of the world: and reward the proud after their deseruing.

Lord,

Moneth. The xviij. day.

Lord, how long shall the vngodly: how long shal the vngodly triumph?

How long shall all wicked doers speake so disdaynefully: and make such proud boasting?

They smite downe thy people, O Lord: and trouble thine heritage.

They murther the widowe and the stranger: and put the fatherlesse to death.

And yet they say, Tush, the Lord shal not see: neither shal the God of Jacob regard it.

Take heede yee vnwise among the people: O yee fooles, when will ye vnderstand?

He that planted the eare, shal he not heare: or he that made the eye, shall he not see?

Or hee that nurtureth the heathen: it is hee that teacheth man knowledge, shall not he punish?

The Lord knoweth the thoughts of man: that they are but vaine.

Blessed be the man whom thou chastenest (O Lord:) and teachest him thy Law.

That thou mayest giue him patience in time of aduersitie: vntill the pit be digged vp for the vngodly.

For the Lord will not faile his people: neither will he forsake his inheritance.

Until righteousnesse turne againe vnto iudgement: al such as be true in heart shall follow it.

Who will rise vp with me against the wicked: or who will take my part against the euill doers?

If the Lorde had not helped mee: it had not failed but my soule had bene put to silence.

But when I saide, my foote hath slipped: thy mercie (O Lord) held me vp.

In the multitude of the sorowes that I had in my heart: thy comforts haue refreshed my soule.

Wilt thou haue any thing to doe with the stoole of wickednesse: which imagineth mischiefe as a law?

They gather them together against the soule of the righteous: and condemne the innocent blood.

Moneth. The xix. day.

But the Lorde is my refuge: and my God is the strength of my confidence.

Hee shall recompence them their wickednesse, and destroy them in their owne malice: yea the Lorde our God shall destroy them.

Venite, exultemus. Psa 95.

Morning prayer.

OCome, let vs sing vnto the Lorde: let vs heartily reioyce in the strength of our saluation.

Let vs come before his presence with thanksgiuing: and shew our selues glad in him with Psalmes.

For the Lorde is a great God: and a great king aboue all gods.

In his hand are al the corners of the earth: & the strength of the hilles is his also.

The sea is his, and he made it: and his hands prepared the drie land.

O come, let vs worship and fall downe: and kneele before the Lord our maker.

For he is (the Lord) our God: and we are the people of his pasture, and the sheepe of his hands.

To day if ye wil heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: proued me, and sawe my workes.

Fourtie yeeres long was I greued with this generation, and said: it is a people that doe erre in their hearts, for they haue not knowen my wayes.

Vnto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

OSing vnto the Lord a new song: sing vnto the Lord all the whole earth.

Sing vnto the Lord, and prayse his name: be telling of his saluation from day to day

Declare his honour vnto the heathen: and his wonders

vnto

vnto all people.

For the Lord is great, and cannot worthily be praised: he is more to be feared then all gods.

As for all the gods of the heathen, they be but idoles: but it is the Lord that made the heauens.

Glorie and worship are before him: power and honour are in his sanctuarie.

Ascribe vnto the Lord (O ye kinreds of the people:) ascribe vnto the Lord worship and power.

Ascribe vnto the Lorde the honour due vnto his name: bring presents, and come into his courtes.

O worship the Lorde in the beautie of holinesse: let the whole earth stand in awe of him.

Tell it out among the heathen, that the Lord is king: and that it is he which hath made the round world so fast that it can not be mooued, and howe that hee shall iudge the people righteously.

Let the heauens reioyce, and let the earth be glad: let the sea make a noyse, and all that therein is.

Let the field bee ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lord.

For he commeth, for he commeth to iudge the earth: and with righteousnesse to iudge the worlde, and the people with his trueth.

Dominus regnauit. Psal. 97.

THe Lord is King, the earth may be glad thereof: yea the multitude of the Iles may be glad thereof.

Cloudes and darkenes are round about him: righteousnesse and iudgement are the habitation of his seate.

There shall goe a fire before him: & burne vp his enemies on euery side.

His lightnings gaue shine vnto the world: the earth sawe it and was afraide.

The hilles melted like waxe at the presence of the Lord: at the presence of the Lord of the whole earth.

The heauens haue declared his righteousnesse: and al the people haue seene his glorie.

Confounded be all they that worship carued images, and

that delight in vaine gods: worship him all ye gods.

Sion heard of it, and reioyced: and the daughters of Juda were glad, because of thy iudgements, O Lord.

For thou Lord art higher then all that are in the earth: thou art exalted farre aboue all gods.

O yee that loue the Lord, see that ye hate the thing which is euill: the Lord preserueth the soules of his saintes, he shall deliuer them from the hand of the vngodly.

There is sprung vp a light for the righteous: and ioyfull gladnesse for such as be true hearted.

Reioyce in the Lord ye righteous: and giue thankes for a remembrance of his holines.

Cantate Domino. Psal. 98.

Euening prayer.

O Sing vnto the Lord a new song: for he hath done marueilous things.

With his owne right hande, and with his holy arme: hath he gotten himselfe the victorie.

The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

Hee hath remembred his mercie and trueth towarde the house of Israel: and all the endes of the world haue seene the saluation of our God.

Shew your selues ioyfull vnto the Lord all ye lands: sing, reioyce, and giue thankes.

Prayse the Lord vpon the harpe: sing to the harpe with a Psalme of thankesgiuing.

With trumpets also and shaumes: O shewe your selues ioyfull before the Lord the King.

Let the sea make a noyse, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hilles be ioyfull together before the Lord: for he is come to iudge the earth.

With righteousnes shall he iudge the worlde: and the people with equitie.

Dominus regnauit. Psal. 99.

THe Lorde is king, bee the people neuer so vnpatient: he sitteth betweene the Cherubims, bee the earth neuer so vnquiet.

vnquiet.

The Lorde is great in Sion: and high aboue all people.

They shall giue thanks vnto thy name; which is great, wonderfull, and holy.

The Kings power loueth iudgement, thou hast prepared equitie: thou hast executed iudgement and righteousnesse in Jacob.

O magnifie the Lord our God: and fall downe before his footestoole, for he is holy.

Moses & Aaron among his priests, and Samuel among such as call vpon his name: these called vpon the Lorde, and he heard them.

He spake vnto them out of the cloudie piller: for they kept his testimonies, and the law that he gaue them.

Thou heardest them (O Lorde our God:) thou forgauest them, O God, and punishedst their owne inuentions.

O magnifie the Lord our God, and worship him vpon his holy hil: for the Lord our God is holy.

Iubilate Deo. Psal. 100.

OBe ioyfull in the Lord al ye landes: serue the Lord with gladnesse, and come before his presence with a song.

Be sure that the Lord hee is God, it is hee that hath made vs, and not We our selues: We are his people, and the sheepe of his pasture.

O goe your way into his gates with thankesgiuing, and into his courts with prayse: be thankefull vnto him, & speake good of his name.

For the Lorde is gratious, his mercie is euerlasting: & his trueth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

MY song shall bee of mercie and iudgement: vnto thee, O Lord, will I sing.

O let me haue vnderstanding: in the way of godlines.

When wilt thou come vnto me: I will walke in my house with a perfite heart.

I will take no wicked thing in hande, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

A froward heart shal depart from me: I will not know a

Wicked perſon.

Who ſo priuily ſlandereth his neighbour: him will I deſtroy.

Who ſo hath alſo a proud looke, and high ſtomacke: I will not ſuffer him.

Mine eyes looke vnto ſuch as be faithfull in the land: that they may dwel with me.

Who ſo leadeth a godly life he ſhall be my ſeruant.

There ſhall no deceitful perſon dwell in my houſe: he that telleth lies ſhall not tary in my ſight.

I ſhal ſoone deſtroy al the vngodly that are in ỹ land: that I may roote out all wicked doers from the citie of the Lord.

Domine exaudi. Pſal 102.

Morning prayer.

HEare my prayer, O Lord: and let my crying come vnto thee.

Hide not thy face from me in the time of my trouble: encline thine eares vnto mee when I call, O heare me, and that right ſoone.

For my dayes are conſumed away like ſmoke: and my bones are brent vp as it were a firebrand.

My heart is ſmitten downe, and withered like graſſe: ſo that I forget to eate my bread.

For the voyce of my groning: my bones wil ſcarſe cleaue to my fleſh.

I am become like a Pelicane in the wildernes: and like an Owle that is in the deſart.

I haue watched, and am euen as it were a ſparrow: that ſitteth alone vpon the houſe top.

Mine enemies reuile me all the day long: and they that are mad vpon me, are ſworne together againſt me.

For I haue eaten aſhes as it were bread: and mingled my drinke with weeping.

And that becauſe of thine indignation and wrath: for thou haſt taken me vp, and caſt me downe.

My dayes are gone like a ſhadowe: and I am withered like graſſe

But

But thou (O Lord) shalt endure for euer: and thy remembrance throughout all generations.

Thou shalt arise and haue mercie vpon Sion: for it is time that thou haue mercie vpon her, yea, the time is come.

And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

The heathen shall feare thy name, O Lorde: and all the kings of the earth thy maiestie.

When the Lord shall build vp Sion: and when his glory shall appeare.

When hee turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

This shall bee written for those that come after: and the people which shalbe borne, shall praise the Lord.

For he hath looked downe from his sanctuarie: out of the heauen did the Lord behold the earth.

That he might heare the mournings of such as be in captiuitie: and deliuer the children appointed vnto death.

That they may declare the name of the Lord in Sion: and his Worship at Hierusalem,

When the people are gathered together: & the kingdomes also to serue the Lord.

He brought downe my strength in my iourney: and shortened my dayes.

But I sayd, O my God, take me not away in the middest of mine age: as for thy yeeres they endure throughout all generations.

Thou Lord in the beginning hast laied the foundation of the earth: and the heauens are the worke of thy hands.

They shall perish, but thou shalt endure: they all shall ware olde as doeth a garment.

And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

The children of thy seruants shal continue: and their seed shall stand fast in thy sight.

Benedic anima. Psal. 103.

PRayse the Lorde, O my soule: and all that is within mee, prayse his holy name.

Moneth. The xx. day.

Prayse the Lorde, O my soule: and forget not all his benefites.

Which forgiueth all thy sinne: and healeth all thine infirmities.

Which saueth thy life from destruction: & crowneth thee with mercy and louing kindnesse.

Which satisfieth thy mouth with good things: making thee yong and lustie as an Eagle.

The Lorde executeth righteousnesse and iudgement: for all them that are oppressed with wrong.

He shewed his wayes vnto Moses: his workes vnto the children of Israel.

The Lord is full of compassion and mercy: long suffering and of great goodnesse.

He will not alway be chiding: neither keepeth he his anger for euer.

He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

For looke howe high the heauen is in comparison of the earth: so great is his mercy also toward them that feare him.

Looke how wide also the East is from the West: so farre hath he set our sinnes from vs.

Yea, like as a father pitieth his owne children: euen so is the Lord mercifull vnto them that feare him.

For he knoweth whereof we be made: he remembreth that we are but dust.

The dayes of man are but as grasse: for he flourisheth as a flower of the field.

For as soone as the winde goeth ouer it, it is gone: and the place thereof shall know it no more.

But the mercifull goodnesse of the Lord endureth for euer and euer, vpon them that feare him: and his righteousnesse vpon childrens children.

Euen vpon such as keepe his couenant: and thinke vpon his commandements to doe them.

The Lorde hath prepared his seate in heauen: and his kingdom ruleth ouer all.

O prayse the Lorde, yee angels of his, yee that excell in strength:

strength: ye that fulfill his commandement, and hearken vnto the voyce of his wordes.

O praise the Lord all ye his hostes: ye seruants of his that doe his pleasure.

O speake good of the Lord all ye works of his, in all places of his dominion: Praise thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

PRaise the Lorde, O my soule: O Lorde my God, thou art becom exceeding glorious, thou art clothed with maiestie and honour. Euening prayer.

Thou deckest thy selfe with light as it were with a garment, and spreadest out the heauens like a curtaine.

Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the wings of the winde.

He maketh his angels spirits: and his ministers a flaming fire.

He layd the foundations of the earth: that it neuer should moue at any time.

Thou coueredst it with the deepe like as with a garment: the waters stand in the hilles.

At thy rebuke they flee: at the voyce of thy thunder they are afraid.

They goe vp as high as the hilles, and downe to the valleys beneath: euen vnto the place which thou hast appointed for them.

Thou hast set them their boundes, which they shall not passe: neither turne againe to couer the earth.

He sendeth the springs into the riuers: which runne among the hilles.

All beastes of the field drinke thereof: and the wilde Asses quench their thirst.

Beside them shall the foules of the ayre haue their habitation: and sing among the branches.

He watereth the hilles from aboue: the earth is filled with the fruite of thy workes.

He bringeth foorth grasse for the cattell: and greene herbe

for

for the seruice of men.

That hee may bring foode out of the earth, and Wine that maketh glad the heart of man: and oyle to make him a cheerefull countenance, and bread to strength mans heart.

The trees of the Lord also are full of sap: euen the Cedars of Libanus, Which he hath planted.

Wherein the birds make their nestes: and the Firre trees are a dwelling for the Storke.

The high hilles are a refuge for the Wilde Goates: and so are the stonie rockes for the Conies.

Hee appoynted the Moone for certaine seasons: and the Sunne knoweth his going downe.

Thou makest darkenesse, that it may be night: Wherein all the beastes of the forest doe mooue.

The Lions roaring after their pray: doe seeke their meate at God.

The sunne ariseth, and they get them away together: and lay them downe in their dennes.

Man goeth forth to his worke, and to his labour: vntill the euening.

O Lord, howe manifolde are thy workes: in wisedome hast thou made them all, the earth is full of thy riches.

So is the great and Wide sea also: Wherein are things creeping innumerable, both small and great beastes.

There goe the ships, and there is that Leuiathan: Whom thou hast made to take his pastime therein.

These wayte all vpon thee: that thou mayest giue them meate in due season.

When thou giuest it them, they gather it: and When thou openest thy hand, they are filled With good.

When thou hidest thy face, they are troubled: When thou takest away their breath, they die, and are turned againe to their dust.

When thou lettest thy breath goe forth, they shalbe made: and thou shalt renue the face of the earth.

The glorious maiestie of the Lord shall endure for euer: the Lord shall reioyce in his workes.

The earth shall tremble at the looke of him: if he doe but touch

touch the hilles, they shall smoke.

I will sing vnto the Lord as long as I liue: I will praise my God, while I haue my being.

And so shal my words please him: my ioy shalbe in ỹ Lord.

As for sinners, they shalbe consumed out of the earth, and the vngodly shall come to an ende: praise thou the Lorde, O my soule, praise the Lord.

Confitemini Domino. Psal. 105.

Morning prayer.

GIue thankes vnto the Lord, and call vpon his name: tell the people what things he hath done.

O let your songs bee of him, and praise him: and let your talking be of all his wonderous workes.

Reioyce in his holy name: let the heart of them reioyce that seeke the Lord.

Seeke the Lord & his strength: seeke his face euermore.

Remember the marueilous works that he hath done: his wonders, and the iudgements of his mouth.

O ye seede of Abraham his seruant: ye children of Jacob his chosen.

Hee is the Lord our God: his iudgements are in all the world.

He hath bene alway mindfull of his couenant and promise: that he made to a thousand generations.

Euen the couenant that he made with Abraham: and the othe that he sware vnto Isahac.

And appointed the same vnto Jacob for a law: and to Israel for an euerlasting testament.

Saying, Unto thee will I giue the land of Chanaan: the lot of your inheritance.

When there were yet but a fewe of them: and they strangers in the land.

What time as they went from one nation to another: from one kingdome to another people.

He suffered no man to doe them wrong: but reproued euen

kings

kings for their sakes.

Touch not mine anoynted: and doe my Prophets no harme.

Moreouer, hee called for a dearth vpon the land: and destroyed all the prouision of bread.

But hee had sent a man before them: euen Joseph which was solde to be a bond seruant.

Whose feete they hurt in the stockes: the yron entred into his soule.

Until the time came that his cause was knowen: the word of the Lord tryed him.

The king sent and deliuered him: the prince of the people let him goe free.

Hee made him lord also of his house: and ruler of all his substance.

That hee might informe his princes after his will: and teach his Senators wisedome.

Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

And hee encreased his people exceedingly: and made them stronger then their enemies.

Whose heart turned, so that they hated his people: and dealt vntruely with his seruants.

Then sent he Moses his seruant: and Aaron whome hee had chosen.

And these shewed his tokens among them: and wonders in the land of Ham.

He sent darkenesse, and it was darke: and they were not obedient vnto his word.

He turned their waters into blood: and slue their fish.

Their land brought forth frogges: yea, euen in their kings chambers.

He spake the word, and there came all maner of flies: and lice in all their quarters.

He gaue them hailestones for rayne: and flames of fire in their land.

He smote their vines also and figge trees: and destroyed the trees that were in their coastes.

He

Moneth. The xxj. day.

He spake the word, and the grashoppers came, and caterpillers innumerable: and did eate vp all the grasse in their land, and deuoured the fruite of their ground.

He smote all the first borne in their land: euen the chiefe of all their strength.

Hee brought them forth also with siluer and golde: there was not one feeble person among their tribes.

Egypt was glad at their departing: for they were afrayde of them.

He spread out a cloud to be a couering: and fire to giue light in the night season.

At their desire he brought quailes: and he filled them with the bread of heauen.

Hee opened the rocke of stone, and the waters flowed out: so that riuers ranne in drie places.

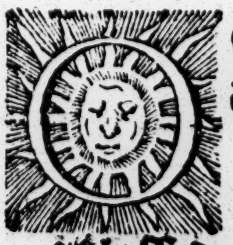
For why? he remembred his holy promise: and Abraham his seruant.

And he brought forth his people with ioy: and his chosen with gladnesse.

And gaue them the lands of the heathen: and they tooke the labours of the people in possession.

That they might keepe his statutes: & obserue his lawes.

Confitemini Domino. Psal. 106.



Giue thankes vnto the Lorde, for he is gracious: and his mercie endureth for euer. Euening prayer.

Who can expresse the noble actes of the Lord: or shew forth all his prayse?

Blessed are they that alway keepe iudgement: and doe righteousnesse.

Remember me, O Lord, according to the fauour that thou beareſt vnto thy people: O visite me with thy saluation.

That I may see the felicitie of thy chosen: and reioyce in the gladnesse of thy people, and giue thankes with thine inheritance.

We haue sinned with our Fathers: we haue done amisse, and dealt wickedly.

Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remembrance: but

were

were disobedient at the sea, euen at the red sea.

Neuertheless, he helped them for his names sake: that he might make his power to be knowen.

He rebuked the red sea also, and it was dryed vp: so hee led them thorow the deepe, as thorow a wildernesse.

And hee saued them from the aduersaries hand: and deliuered them from the hand of the enemie.

As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

Then beleeued they his words: and sang prayse vnto him.

But within a while they forgat his works: and would not abide his counsell.

But lust came vpon them in the wildernesse: and they tempted God in the desart.

And he gaue them their desire: and sent leannesse withall into their soule.

They angred Moses also in the tentes: and Aaron the Saint of the Lord.

So the earth opened, and swallowed vp Dathan: and couered the congregation of Abiram.

And the fire was kindled in their company: the flame burnt vp the vngodly.

They made a Calfe in Horeb: and worshipped the molten image.

Thus they turned their glory: into the similitude of a calfe that eateth hay.

And they forgate God their Sauiour: which had done so great things in Egypt.

Wonderous workes in the lande of Ham: and fearefull things by the red sea.

So he said he would haue destroyed them, had not Moses his chosen stande before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.

But murmured in their tents: and hearkened not vnto the voyce of the Lord.

Then lift hee vp his hande against them: to ouerthrowe them

them in the Wildernesse.

To cast out their seede among the nations: and to scatter them in the lands.

They ioyned themselues vnto Baal Peor: and ate the offrings of the dead.

Thus they prouoked him vnto anger with their owne inuentions: and the plague was great among them.

Then stood vp Phinees, & prayed: and so the plague ceased.

And that was counted vnto him for righteousnes: among all posterities for euermore.

They angred him also at the waters of strife: so that hee punished Moses for their sakes.

Because they prouoked his spirit: so that he spake vnadui-sedly with his lippes.

Neither destroyed they the heathen: as the Lorde commanded them.

But were mingled among the heathen: and learned their workes.

Insomuch that they worshipped their idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuils.

And shed innocent blood, euen the blood of their sonnes and of their daughters: whome they offered vnto the idoles of Chanaan, and the land was defiled with blood.

Thus were they stained with their owne workes: and went a whoring with their owne inuentions.

Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his owne inheritance.

And he gaue them ouer into the hand of the heathen: and they that hated them were lords ouer them.

Their enemies oppressed them: & had them in subiection.

Many a time did he deliuer them: but they rebelled against him with their owne inuentions, and were brought downe in their wickednesse.

Neuertheless, when hee sawe their aduersitie: he heard their complaint.

Hee thought vpon his couenant, and pitied them according vnto the multitude of his mercies: yea, hee made all

those

those that led them away captiue to pitie them.

Deliuer vs (O Lord our God) and gather vs from among the heathen: that we may giue thankes vnto thy holy name, and make our boast of thy prayse.

Blessed be the Lord God of Israel, from euerlasting, and world without ende: and let all the people say, Amen.

Confitemini Domino. Psal 107.

Morning prayer.

O Giue thanks vnto the Lord, for he is gracious: and his mercie endureth for euer.

Let them giue thankes whom the Lord hath redeemed: & deliuered from the hand of the enemie.

And gathered them out of the lands, from the East and from the West: from the North and from the South.

They went astray in the wildernesse out of the way: and founde no citie to dwell in.

Hungrie and thirstie: their soule fainted in them.

So they cryed vnto the Lord in their trouble: and he deliuered them from their distresse.

He led them forth by the right way: that they might goe to the citie where they dwelt.

O that men would therfore praise the Lord for his goodnes: and declare the wonders that he doth for the children of men.

For hee satisfieth the emptie soule: and filleth the hungrie soule with goodnesse.

Such as sit in darkenesse and in the shadowe of death: being fast bound in miserie and yron.

Because they rebelled against the words of the Lord: and lightly regarded the counsaile of the most high.

Hee also brought downe their heart through heauinesse: they fell downe, and there was none to helpe them vp.

So when they cryed vnto the Lord in their trouble: hee deliuered them out of their distresse.

For he brought them out of darkenesse, and out of the shadowe of death: and brake their bonds in sunder.

O that

Moneth The xxij. day.

O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

For he hath broken the gates of brasse: & smitten the barres of yron in sunder.

Foolish men are plagued for their offence: and because of their wickednesse.

Their soule abhorred all maner of meate: and they were euen hard at deaths doore.

So when they cryed vnto the Lord in their trouble: he deliuered them out of their distresse.

He sent his worde and healed them: and they were saued from their destruction.

O that men woulde therefore prayse the Lorde for his goodnesse: and declare the wonders that he doeth for the children of men.

That they woulde offer vnto him the sacrifice of thankes giuing: and tell out his workes with gladnesse.

They that go downe to the sea in ships: and occupie their businesse in great waters.

These men see the workes of the Lorde: and his wonders in the deepe.

For at his word the stormie wide ariseth: which lifteth vp the waues thereof.

They are caried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

They reele to and fro, and stacker like a drunken man: and are at their wittes ende:

So when they cry vnto the Lord in their trouble: he deliuereth them out of their distresse.

For he maketh the storme to cease: so that the waues thereof are still.

Then are they glad, because they be at rest: and so he bringeth them vnto the heauen where they would be.

O that men woulde therefore prayse the Lorde for his goodnes: and declare the wonders that he doeth for the children of men.

That they woulde exalt him also in the congregation of

the people: and prayse him in the seate of the elders.

Which turneth the floods into a Wildernesse: and drieth vp the water springs.

A fruitfull lande maketh he barren: for the wickednesse of them that dWell therein.

Againe he maketh the wildernesse a standing water: and Water springs of a drie ground.

And there he setteth the hungrie: that they may build them a citie to dWell in.

That they may sowe their lande, and plant vineyardes: to yeelde them fruites of increase.

He blesseth them, so that they multiplie exceedingly: and suffereth not their cattell to decrease.

And againe, when they are minished and brought lowe: through oppression, through any plague or trouble.

Though hee suffer them to be euill entreated through tyrants: and let them Wander out of the Way in the Wildernes.

Yet helpeth hee the poore out of miserie: and maketh him housholdes like a flocke of sheepe.

The righteous Will consider this, & reioyce: and the mouth of all wickednesse shall stopped.

Who so is wise, Will ponder these things: and they shal vnderstand the louing kindnnesse of the Lord.

Paratum cor meum. Psal. 108.

Euening prayer.

O God, my heart is readie (my heart is readie:) I Will sing and giue praise With the best member that I haue.

Awake thou Lute and Harpe: I my selfe Will awake right early.

I Will giue thankes vnto thee, O Lorde, among the people: I Will sing prayses vnto thee among the nations.

For thy mercie is greater then the heauens: and thy trueth reacheth vnto the cloudes.

Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.

That thy beloued may bee deliuered: let thy right hand saue

ſaue them, and heare thou me.

God hath ſpoken in his holineſſe: I will reioyce therefore and diuide Sichem, and mete out the valley of Sucoth.

Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of my head.

Juda is my lawgiuer, Moab is my waſhpot: ouer Edom will I caſt out my ſhoe, vpon the Philiſtines wil I triumph.

Who will leade me into the ſtrong citie: and who wil bring me into Edom?

Haſt not thou forſaken vs, O God: and wilt not thou God goe forth with our hoſtes?

O helpe vs againſt the enemie: for vaine is the help of man.

Through God we ſhal do great acts: and it is he that ſhal treade downe our enemies.

Deus laudem. Pſalme 109.

HOld not thy tongue, O God of my prayſe: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

And they haue ſpoken againſt me with falſe tongues: they compaſſed me about alſo with wordes of hatred, and fought againſt me without a cauſe.

For the loue that I had vnto them, loe, they take now my contrarie part: but I giue my ſelfe vnto prayer.

Thus haue they rewarded me euill for good: & hatred for my good will.

Set thou an vngodly man to bee ruler ouer him: and let Satan ſtand at his right hand.

When ſentence is giuen vpon him, let him be condemned: & let his prayer be turned into ſinne.

Let his dayes be fewe: and let another take his office.

Let his children be fatherleſſe: and his wife a widowe.

Let his children be vagabonds, and begge their bread: let them ſeeke it alſo out of deſolate places.

Let the extortioner conſume all that he hath: and let the ſtrangers ſpoyle his labour.

Let there be no man to pitie him: nor to haue compaſſion vpon his fatherleſſe children.

Let his poſteritie be deſtroyed: and in the next generation

let his name be cleane put out.

Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

Let them alway be before the Lord: that he may roote out the memoriall of them from off the earth.

And that because his minde was not to doe good: but persecuted the poore helpelesse man, that he might slay him that was vexed at the heart.

His delight was in cursing, and it shal happen vnto him: he loued not blessing, therefore it shall be farre from him.

Hee clothed himselfe with cursing like as with a rayment: and it shal come into his bowels like water, and like oyle into his bones.

Let it be vnto him as the cloke that he hath vpon him: and as the girdle that he is alway girded withall.

Let it thus happen from the Lord vnto mine enemies: and to those that speake euill against my soule.

But deale thou with me (O Lord God) according vnto thy name: for sweete is thy mercie.

O deliuer me, for I am helpelesse and poore: and my heart is wounded within me.

I go hence like the shadow that departeth: and am driuen away as the Grashopper.

My knees are weake through fasting: my flesh is dryed vp for want of fatnesse.

I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

Helpe me (O Lord my God:) oh saue me according to thy mercie.

And they shall know howe that this is thy hand: and that thou Lord hast done it.

Though they curse, yet blesse thou: and let them bee confounded that rise vp against me, but let thy seruant reioyce.

Let mine aduersaries be clothed with shame: and let them couer themselues with their owne confusion, as with a cloke.

As for me, I will giue great thankes vnto the Lorde with my mouth: and praise him among the multitude.

For

Moneth. The xxiij. day.

For he shal stand at the right hand of the poore: to saue his soule from vnrighteous Judges.

Dixit Dominus. Psalme 110.

THe Lorde saide vnto my Lorde: sit thou on my right hande, vntill I make thine enemies thy foote-stoole. Morning prayer.

The Lord shall send the rod of thy power out of Sion: bee thou ruler euen in the middes among thine enemies.

In the day of thy power shal thy people offer thee free wil offerings with an holy worship: the dew of thy birth is of the wombe of the morning.

The Lord sware, and wil not repent: thou art a Priest for euer after the order of Melchisedech.

The Lord vpon thy right hand: shall wound euen Kings in the day of his wrath.

He shall iudge among the heathen, hee shall fill the places with the dead bodies: and smite in sunder the heads ouer diuers countreyes.

He shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Psalme 111.

I Will giue thankes vnto the Lord with my whole heart: secretly among the faithfull, and in the congregation.

The workes of the Lord are great: sought out of all them that haue pleasure therein.

His worke is worthie to be praysed and had in honour: and his righteousnesse endureth for euer.

The merciful and gracious Lord hath so done his marueilous workes: that they ought to be had in remembrance.

He hath giuen meate vnto them that feare him: he shall euer be mindfull of his couenant.

He hath shewed his people the power of his workes: that he may giue them the heritage of the heathen.

The workes of his handes are veritie and iudgement: all

his commandements are true.

They stand fast for euer and euer: and are done in trueth and equitie.

He sent redemption vnto his people: he hath commaunded his couenant for euer, holy and reuerent is his name.

The feare of the Lorde is the beginning of wisedome: a good vnderstanding haue they that doe thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lorde hee hath great delight in his commandements.

His seede shalbe mightie vpon earth: the generation of the faithfull shalbe blessed.

Riches and plenteousnes shalbe in his house: and his righteousnesse endureth for euer.

Vnto the godly there ariseth vp light in the darkenesse: he is mercifull, louing, and righteous.

A good man is mercifull and lendeth: and will guide his words with discretion.

For he shall neuer be moued: and the righteous shalbe had in an euerlasting remembrance.

He will not be afraid for any euil tidings: for his heart standeth fast, and beleeueth in the Lord.

His heart is stablished and will not shrinke: vntill he see his desire vpon his enemies.

He hath dispersed abroade and giuen to the poore: and his righteousnesse remaineth for euer, his horne shal bee exalted with honour.

The vngodly shall see it, and it shall greeue him: he shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

PRaise the Lorde (ye seruantes:) O praise the name of the Lord.

Blessed be the name of the Lorde: from this time forth for euermore.

The Lordes name is praised: from the rising vp of the Sunne, vnto the going downe of the same.

The

Moneth. The xxiij. day.

The Lord is high aboue all heathen: and his glory aboue the heauens.

Who is like vnto the Lorde our God, that hath his dwelling so high: and yet humbleth himselfe to beholde the things that are in heauen and earth:

He taketh vp the simple out of the dust: and lifteth the poore out of the myre.

That he may set him with the princes: euen with the princes of his people.

He maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

WHen Israel came out of Egypt: and the house of Jacob from among the strange people. Euening prayer.

Juda was his sanctuarie: and Israel his dominion.

The sea saw that, and fled: Jordan was driuen backe.

The mountaines skipped like Rammes: and the litle hilles like yong sheepe.

What aileth thee, O thou sea, that thou fleddest: and thou Jordan, that thou wast driuen backe:

Ye mountaines that ye skipped like Rammes: and ye litle hilles like yong sheepe:

Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

Which turneth the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

NOt vnto vs, O Lorde, not vnto vs, but vnto thy name giue the praise: for thy louing mercie, and for thy trueths sake.

Wherefore shal the heathen say: Where is now their God:

As for our God, he is in heauen: he hath done whatsoeuer pleased him.

Their idoles are siluer & gold: euen ỹ worke of mens hands.

They haue mouthes, and ſpeake not: eyes haue they, and ſee not.

They haue eares, and heare not: noſes haue they, and ſmell not.

They haue handes and handle not, feete haue they, and walke not: neither ſpeake they through their throte.

They that make them, are like vnto them: and ſo are all ſuch as put their truſt in them.

But thou houſe of Iſrael, truſt thou in the Lorde: hee is their ſuccour and defence.

Ye houſe of Aaron, put your truſt in the Lorde: he is their helper and defender.

Ye that feare the Lorde, put your truſt in the Lorde: he is their helper and defender.

The Lord hath bene mindefull of vs, and hee ſhall bleſſe vs: euen he ſhall bleſſe the houſe of Iſrael, he ſhall bleſſe the houſe of Aaron.

He ſhal bleſſe them that feare the Lord: both ſmall & great.

The Lord ſhal encreaſe you more and more: you and your children.

Ye are the bleſſed of ỹ Lord: which made heauen & earth.

All the whole heauens are the Lordes: the earth hath he giuen to the children of men.

The dead prayſe not thee, O Lorde: neither all they that goe downe into the ſilence.

But we wil prayſe the Lord: from this time forth for euermore. Prayſe the Lord.

Dilexi quoniam. Pſal. 116.

Morning prayer.

I Am well pleaſed: that the Lorde hath heard the voice of my prayer.

That he hath enclined his eare vnto me: therefore will I cal vpon him as long as I liue.

The ſnares of death compaſſed me round about: and the paines of hell gate holde vpon me.

I ſhall finde trouble and heauineſſe, and I ſhall call vpon the name

name of the Lord: O Lord I beseech thee deliuer my soule.

Gracious is the Lord and righteous: yea our God is mercifull.

The Lord preserueth the simple: I was in miserie, and he helped me.

Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.

And why? thou hast deliuered my soule from death: mine eyes from teares, and my feete from falling.

I will walke before the Lord: in the land of the liuing.

I beleeued, and therefore will I speake, but I was sore troubled: I sayd in my haste, All men are lyars.

What reward shall I giue vnto the Lord: for all the benefites that he hath done vnto me?

I will receiue the cup of saluation: and call vpon the name of the Lord.

I will pay my vowes nowe in the presence of all his people: right deare in the sight of the Lord, is the death of his saints.

Beholde (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thy handmaide, thou hast broken my bonds in sunder.

I will offer to thee the sacrifice of thankesgiuing: and will call vpon the name of the Lord.

I will pay my vowes vnto the Lord, in the sight of all his people: in the courts of the Lords house, euen in the middes of thee, O Hierusalem. Prayse the Lord.

Laudate Domino. Psal. 117.

O Prayse the Lord all yee heathen: prayse him all ye nations.

For his mercifull kindenesse is euer more and more toward vs: and the trueth of the Lorde endureth for euer. Prayse the Lord.

Confitemini Domino. Psal. 118.

O Giue thankes vnto the Lord, for he is gracious: because his mercie endureth for euer.

Let Israel now confesse that he is gracious: and that his mercie endureth for euer.

Let

Moneth. The xxiiij. day.

Let the house of Aaron nowe confesse: that his mercie endureth for euer.

Yea, let them nowe that feare the Lord confesse: that his mercie endureth for euer.

I called vpon the Lord in trouble: and the Lord heard me at large.

The Lord is on my side: I will not feare what man doeth vnto me.

The Lord taketh my part with them that helpe me: therfore shall I see my desire vpon mine enemies.

It is better to trust in the Lord: then to put any confidence in man.

It is better to trust in the Lord: then to put any confidence in princes.

All nations compassed mee round about: but in the name of the Lord will I destroy them.

They kept mee in on euery side, they kept me in (I say) on euery side: but in the name of the Lord will I destroy them.

They came about me like Bees, and are extinct euen as the fire among the thornes: for in the name of the Lord I wil destroy them.

Thou hast thrust sore at me, that I might fal: but the Lord was my helpe.

The Lord is my strength and my song: and is become my saluation.

The voyce of ioy and health is in the dwellings of the righteous: the right hand of the Lorde bringeth mightie things to passe.

The right hand of the Lorde hath the preeminence: the right hand of the Lord bringeth mightie things to passe.

I will not die, but liue: and declare the works of the Lord.

The Lord hath chastened and corrected mee: but he hath not giuen me ouer vnto death.

Open me the gates of righteousnesse: that I may goe into them, and giue thankes vnto the Lord.

This is ỹ gate of the Lord: the righteous shal enter into it.

I will thanke thee, for thou hast heard me: and art become my saluation.

The

Moneth. The xxiiij. day.

The same stone which the builders refused: is become the head stone in the corner.

This is the Lords doing: and it is marueilous in our eyes.

This is the day which the Lord hath made: wee will reioyce and be glad in it.

Helpe me now, O Lord: O Lord send vs now prosperitie.

Blessed be hee that commeth in the name of the Lord: We haue wished you good lucke: yee that bee of the house of the Lord.

God is the Lord which hath shewed vs light: binde the sacrifice with cords, yea euen vnto the hornes of the altar.

Thou art my God, and I will thanke thee: thou art my God, and I will praise thee.

O giue thankes vnto the Lord, for he is gracious: and his mercie endureth for euer.

Beati immaculati. Psal. 119.

BLessed are those that are vndefiled in the way: and walke in the Lawe of the Lord. Euening prayer.

Blessed are they that keepe his testimonies: and seeke him with their whole heart.

For they which doe no wickednesse: walke in his wayes.

Thou hast charged: that wee shall diligently keepe thy commandements.

O that my wayes were made so direct: that I might keepe thy statutes.

So shall I not be confounded: while I haue respect vnto all thy commandements.

I will thanke thee with an vnfained heart: when I shall haue learned the iudgements of thy righteousnesse.

I will keepe thy ceremonies: O forsake me not vtterly.

In quo corrigit.

WHerewithall shall a yong man cleanse his way: euen by ruling himselfe after thy Word.

With my whole heart haue I sought thee: O let me not goe wrong out of thy commandements.

Thy

Moneth. The xxiiij. day.

Thy wordes haue I hid within mine heart: that I should not sinne against thee.

Blessed art thou, O Lord: O teach me thy statutes.

With my lips haue I bene telling: of all the iudgements of thy mouth.

I haue had as great delight in the way of thy testimonies: as in all maner of riches.

I will talke of thy commandements: and haue respect vnto thy wayes.

My delight shall be in thy statutes: and I will not forget thy word.

Retribue seruo tuo.

17 O Doe well vnto thy seruant: that I may liue, and keepe thy word.

Open thou mine eyes: that I may see the wonderous things of thy Lawe.

I am a stranger vpon earth: O hide not thy commandements from me.

My soule breaketh out for very feruent desire: that it hath alway vnto thy iudgements.

Thou hast rebuked the proud: and cursed are they that do erre from thy commandements.

O turne from me shame and rebuke: for I haue kept thy testimonies.

Princes also did sit and speake against me: but thy seruant is occupied in thy statutes.

For thy testimonies are my delight: and my counsailers.

Adhæsit pauimento.

25 My soule cleaueth to the dust: O quicken thou mee according to thy word.

I haue knowledged my wayes, and thou heardest me: O teach me thy statutes.

Make me to vnderstand the way of thy commandements: and so shall I talke of thy wonderous workes.

My soule melteth away for very heauinesse: comfort thou me according vnto thy word.

Take from mee the way of lying: and cause thou mee to make much of thy Lawe.

I haue

Moneth. The xxv. day.

I haue chosen the way of trueth: and thy iudgements haue I laid before me.

I haue stycken vnto thy testimonies: O Lorde confound me not.

I will runne the way of thy commandements: when thou hast set my heart at libertie.

Legem pone.



Teach me, O Lord, the way of thy statutes: and I shal keepe it vnto the ende. Morning prayer. 33

Giue me vnderstanding, and I shall keepe thy Law: yea, I shall keepe it with my whole heart.

Make me to goe in the path of thy commaundements: for therein is my desire.

Incline my heart vnto thy testimonies: and not to couetousnesse.

O turne away mine eyes, lest they beholde vanitie: and quicken thou me in thy way.

O stablish thy word in thy seruant: that I may feare thee.

Take away the rebuke that I am afraid of: for thy iudgements are good.

Behold, my delight is in thy commandements: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercie come also vnto mee, O Lord: euen thy saluation, according vnto thy word. 41

So shall I make answere vnto my blasphemers: for my trust is in thy word.

O take not the word of thy trueth vtterly out of my mouth: for my hope is in thy iudgements.

So shall I alway keepe thy Law: yea, for euer and euer.

And I will walke at libertie: for I seeke thy commandements.

I will speake of thy testimonies also, euen before kings: and will not be ashamed.

And my delight shalbe in thy commaundements: which

I haue

I haue loued.

My handes also will I lift vp vnto thy commandements, which I haue loued: and my studie shalbe in thy statutes.

Memor esto verbi tui.

49 O Thinke vpon thy seruant, as concerning thy worde: wherein thou hast caused me to put my trust.

The same is my comfort in my trouble: for thy word hath quickened me.

The proude haue had me exceedingly in derision: yet haue I not shrinked from thy Lawe.

For I remembred thine euerlasting iudgements, O Lord: and receiued comfort.

I am horribly afraid: for the vngodly that forsake thy law.

Thy statutes haue bene my songs: in the house of my pilgrimage.

I haue thought vpon thy name, O Lord, in the night season: and haue kept thy Lawe.

This I had: because I kept thy commandements.

Portio mea Domine.

57 Thou art my portion, O Lord: I haue promised to keepe thy Lawe.

I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy Word.

I called mine owne wayes to remembrance: and turned my feete vnto thy testimonies.

I made haste, and prolonged not the time: to keepe thy commandements.

The congregation of the vngodly haue robbed me: but I haue not forgotten thy Lawe.

At midnight I will rise to giue thankes vnto thee: because of thy righteous iudgements.

I am a companion of all them that feare thee: and keepe thy commandements.

The earth, O Lord, is full of thy mercie: O teach me thy statutes.

Bonitatem fecisti.

65 O Lord, thou hast dealt graciously with thy seruant: according vnto thy word.

Moneth. The xxv. day.

O learne me true vnderstanding and knowledge: for I haue beleeued thy commandements.

Before I was troubled, I went wrong: but now haue I kept thy word.

Thou art good and gracious: O teach me thy statutes.

The proude haue imagined a lye against mee: but I will keepe thy commandements with my whole heart.

Their heart is as fat as brawne: but my delight hath bene in thy Lawe.

It is good for me that I haue bene in trouble: that I may learne thy statutes.

The law of thy mouth is dearer vnto me: then thousands of golde and siluer.

Manus tuæ fecerunt me.



Thy handes haue made mee, and fashioned me: O giue me vnderstanding, that I may learne thy commandements. Euening prayer. 73

They that feare thee, will bee glad when they see me: because I haue put my trust in thy word.

I knowe (O Lord) that thy iudgements are right: and that thou of very faithfulnesse hast caused mee to bee troubled.

O let thy mercifull kindenesse be my comfort: according to thy word vnto thy seruant.

O let thy louing mercies come vnto mee, that I may liue: for thy Lawe is my delight.

Let the proude be confounded, for they goe wickedly about to destroy me: but I will be occupied in thy commandements.

Let such as feare thee, and haue knowen thy testimonies: be turned vnto me.

O let my heart be sound in thy statutes: that I bee not ashamed.

Defecit anima mea.

MY soule hath longed for thy saluation: and I haue a good hope because of thy word. 81

Mine

Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

For I am become like a bottell in the smoke: yet doe I not forget thy statutes.

How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

The proud haue digged pits for me: which are not after thy Lawe.

All thy commaundements are true: they persecute mee falsely, O be thou my helpe.

They had almost made an ende of me vpon earth: but I forsooke not thy commandements.

O quicken mee after thy louing kindnesse: and so shall I keepe the testimonies of thy mouth.

In ærernum Domine.

89 O Lord, thy word: endureth for euer in heauen.

Thy trueth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

They continue this day according to thine ordinaunce: for all things serue thee.

If my delight had not bene in thy Lawe: I should haue perished in my trouble.

I will neuer forget thy commandements: for with them thou hast quickened me.

I am thine, O saue me: for I haue sought thy commaundements.

The vngodly layde waite for me, to destroy me: but I will consider thy testimonies.

I see that all things come to an ende: but thy commaundement is exceeding broad.

Quomodo dilexi.

97 Lord, what loue haue I vnto thy Law: all the day long is my studie in it.

Thou through thy commandements hast made me wiser then mine enemies: for they are euer with me.

I haue more vnderstanding then my teachers for thy testimonies are my studie.

I am

Moneth. The xxvj. day.

I am wiser then the aged: because I keepe thy commandementes.

I haue refrained my feete from euery euill way: that I may keepe thy word.

I haue not shrunke from thy iudgements: for thou teachest me.

O howe sweete are thy wordes vnto my throte: yea, sweter then honie vnto my mouth.

Through thy commaundements I get vnderstanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.



Thy worde is a lanterne vnto my feete: and a light vnto my pathes. Morning prayer. 105

I haue sworne, and am stedfastly purposed: to keepe thy righteous iudgements.

I am troubled aboue measure: quicken me (O Lorde) according to thy word.

Let the free will offrings of my mouth please thee, O Lord: and teach me thy iudgements.

My soule is alway in my hand: yet do I not forget thy law.

The vngodly haue layde a snare for mee: but I swarued not from thy commandements.

Thy testimonies haue I claimed as mine heritage for euer: and why? they are the very ioy of my heart.

I haue applied my heart to fulfil thy statutes alway: euen vnto the end.

Iniquos odio habui.

I hate them that imagine euill things: but thy lawe doe I loue. 113

Thou art my defence and shielde: and my trust is in thy worde.

Away from me ye wicked: I will keepe the commaundements of my God.

O stablish me according vnto thy worde, that I may liue: and let me not be disappointed of my hope.

Holde thou me vp, and I shalbe safe: yea, my delight shall be euer in thy statutes.

Thou hast troden downe all them that departe from thy statutes: for they imagine but deceit.

Thou puttest away al the vngodly of the earth like drosse: therefore I loue thy testimonies.

My flesh trembleth for feare of thee: and I am afraide of thy iudgements.

Feci iudicium.

121 I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressors.

Make thou thy seruant to delight in that which is good: that the proud doe me no wrong.

Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnesse.

O deale with thy seruant according vnto thy louing mercie: and teach me thy statutes.

I am thy seruant, O graunt mee vnderstanding: that I may know thy testimonies.

It is time for thee Lord to lay to thine hand: for they haue destroyed thy Law.

For I loue thy commaundements: aboue gold and precious stone.

Therefore hold I straight all thy commandements: and all false wayes I vtterly abhorre.

Mirabilia.

129 Thy testimonies are wonderfull: therefore doeth my soule keepe them.

When thy worde goeth foorth: it giueth light and vnderstanding vnto the simple.

I opened my mouth, and drewe in my breath: for my delight was in thy commandements.

O looke thou vpon me, and be mercifull vnto me: as thou vsest to doe vnto those that loue thy Name.

Order my steps in thy worde: and so shall no wickednesse haue dominion ouer me.

O deliuer me from the wrongfull dealings of men: and so shall I keepe thy commandements.

Shew

Moneth. The xxvj. day.

Shew the light of thy countinance vpon thy seruant: and teach me thy statutes.

Mine eyes gush out with water: because men keepe not thy Lawe.

Iustus es Domine.

RIghteous art thou, O Lord: and true is thy iudgement. 137
The testimonies that thou hast commanded: are exceeding righteous and true.

My zeale hath euen consumed mee: because mine enemies haue forgotten thy wordes.

Thy worde is tryed to the vttermost: and thy seruant loueth it.

I am small, and of no reputation: yet doe I not forget thy commandements.

Thy righteousnesse is an euerlasting righteousnesse: and thy lawe is the trueth.

Trouble and heauinesse haue taken holde vpon me: yet is my delight in thy commandements.

The righteousnesse of thy testimonies is euerlasting: O grant me vnderstanding, and I shall liue.

Clamaui in toto corde meo.

I Call with my whole heart: heare mee, O Lord, I will keepe thy statutes. Euening prayer. 145

Yea, euen vpon thee doe I call: helpe me, and I shall keepe thy testimonies.

Earely in the morning do I cry vnto thee for in thy word is my trust.

Mine eyes preuent the night watches: that I might be occupied in thy words.

Heare my voyce (O Lord) according vnto thy louing kindnesse: quicken me according as thou art wont.

They drawe nigh that of malice persecute mee: and are farre from thy Law.

Be thou nigh at hande, O Lorde: for all thy commandements are true.

As concerning thy testimonies, I haue knowen long since: that thou hast grounded them for euer.

Moneth. The xxvj. day.

Vide humilitatem.

153 O Consider mine aduersitie, and deliuer mee: for I doe not forget thy Law.

Auenge thou my cause and deliuer mee: quicken mee according vnto thy word.

Health is farre from the vngodly: for they regard not thy statutes.

Great is thy mercie, O Lorde: quicken mee as thou art woont.

Many there are that trouble me, and persecute me: yet do I not swarue from thy testimonies.

It grieueth mee when I see the transgressours: because they keepe not thy Law.

Consider, O Lord, how I loue thy commandements: O quicken me according to thy louing kindenesse.

Thy word is true from euerlasting: all the iudgements of thy righteousnesse endure for euermore.

Principes persecuti sunt.

161 PRinces haue persecuted me without a cause: but my heart standeth in awe of thy words.

I am as glad of thy worde: as one that findeth great spoiles.

As for lies I hate and abhorre them: but thy Law doe I loue.

Seuen times a day doe I praise thee: because of thy righteous iudgements.

Great is the peace that they haue which loue thy Lawe: and they are not offended at it.

Lord, I haue looked for thy sauing health: and done after thy commandements.

My soule hath kept thy testimonies: and loued them exceedingly.

I haue kept thy commandements and testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

169 LEt my complaint come before thee, O Lord: giue mee vnderstanding according to thy word.

Let my supplication come before thee: deliuer mee according

cording to thy word.

My lips shall speake of thy praise: when thou hast taught me thy statutes.

Yea, my tongue shall sing of thy worde: for all thy commandements are righteous.

Let thine hand helpe mee: for I haue chosen thy commandements.

I haue longed for thy sauing health, O Lorde: and in thy Lawe is my delight.

Oh let my soule liue, and it shall praise thee: and thy iudgements shal helpe me.

I haue gone astray like a sheepe that is lost: Oh seeke thy seruant, for I doe not forget thy commandements.

Ad Dominum. Psal. 120.

Morning prayer.

WHen I was in trouble, I called vpon the Lord: and he heard me.

Deliuer my soule, O Lord, from lying lippes: and from a deceitfull tongue.

What reward shall be giuen or done vnto thee thou false tongue: euen mightie & sharpe arrowes, with hote burning coales.

Woe is me, that I am constrained to dwell with Mesech: and to haue mine habitation among the tents of Cedar.

My soule hath long dwelt among them: that bee enemies vnto peace.

I labour for peace, but when I speake vnto them thereof: they make them readie to battaile.

Leuaui oculos. Psal. 121.

I will lift vp mine eyes vnto the hilles: from whence commeth my helpe.

My helpe commeth euen from the Lorde: which hath made heauen and earth.

He will not suffer thy foote to be mooued: and he that keepeth thee wil not sleepe.

Beholde, hee that keepeth Israel: shall neither slumber

nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the sunne shall not burne thee by day: neither the moone by night.

The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

The Lord shall preserue thy going out and thy comming in: from this time forth for euermore.

Lætatus sum. Psal. 122.

I was glad when they saide vnto mee: Wee will goe into the house of the Lord.

Our feete shall stand in thy gates: O Hierusalem.

Hierusalem is builded as a citie: that is at vnitie in it selfe.

For thither the tribes goe vp, euen the tribes of the Lord: to testifie vnto Israel, to giue thankes vnto the Name of the Lord.

For there is the seate of iudgement: euen the seate of the house of Dauid.

O pray for the peace of Jerusalem: they shall prosper that loue thee.

Peace be within thy wals: and plenteousnesse within thy palaces.

For my brethren and companions sakes: I will wish thee prosperitie.

Yea, because of the house of the Lord our God: I wil seeke to doe thee good.

Ad te leuaui oculos meos. Psal. 123.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

Behold, euen as the eyes of seruaunts looke vnto the hand of their masters, and as the eyes of a mayden vnto the hand of her mistresse: euen so our eyes waite vpon the Lord our God, vntill he haue mercie vpon vs.

Haue mercie vpon vs, O Lorde, haue mercie vpon vs: for we are vtterly despised.

Our soule is filled with the scornefull reproofe of the wealthie: and with the despitefulnesse of the proude.

Moneth. The xxvij. day.

Nisi quia Dominus. Psal. 124.

IF the Lorde himselfe had not beene on our side (nowe may Israel say:) if the Lord himselfe had not beene on our side when men rose vp against vs.

They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

Yea, the waters had drowned vs: and the streame had gone ouer our soule.

The deepe waters of the proud: had gone euen ouer our soule.

But praised be the Lord: which hath not giuen vs ouer for a pray vnto their teeth.

Our soule is escaped, euen as a bird out of the snare of the fouler: the snare is broken, and We are deliuered.

Our helpe standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lorde, shall be euen as the mount Sion: which may not be remooued, but standeth fast for euer.

The hils stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

For the rod of the vngodly commeth not into the lot of the righteous: least the righteous put their hand vnto wickednesse.

Doe well, O Lorde: vnto those that bee good and true of heart.

As for such as turne backe vnto their owne wickednesse: the Lord shall lead them forth with the euil doers, but peace shalbe vpon Israel.

In conuertendo Psal. 126.

WHen the Lorde turned againe the captiuitie of Sion: then were We like vnto them that dreame.

Then was our mouth filled with laughter: and our tongue with ioy.

Moneth. The xxvij. day.

Then said they among the Heathen: the Lord hath done great things for them.

Yea, the Lorde hath done great things for vs alreadie: whereof we reioyce.

Turne our captiuitie, O Lord: as the riuers in ỹ South.

They that sowe in teares: shall reape in ioy.

He that now goeth on his way weeping, and beareth forth good seede: shall doubtlesse come againe with ioy, and bring his sheaues with him.

Nisi Dominus. Psal. 127.

EXcept the Lorde build the house: their labour is but lost that build it.

Except the Lord keepe the citie: the watchman waketh but in vaine.

It is but lost labour that yee haste to rise vp earely, and so late take rest, and eate the bread of carefulnesse: for so hee giueth his beloued sleepe.

Loe, children and the fruite of the wombe: are an heritage and gift that commeth of the Lord.

Like as the arrowes in the hand of the Giant: euen so are the yong children.

Happy is the man that hath his quiuer full of them: they shal not be ashamed when they speake with their enemies in the gate.

Beati omnes. Psal 128.

BLessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eate the labours of thine hands: O well is thee, and happy shalt thou be.

Thy wife shalbe as the fruitfull vine: vpon the walles of thine house.

Thy children like the Oliue branches: rounde about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea,

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sæpe expugnauerunt. Psal. 129.

MAny a time haue they fought against me from my youth vp: (may Israel now say.)

Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed against me.

The plowers plowed vpon my backe: and made long furrowes.

But the righteous Lorde: hath hewen the snares of the vngodly in pieces.

Let them be confounded and turned backeward: as many as haue euill will at Sion.

Let them bee euen as the grasse growing vpon the house toppes: which withereth afore it be plucked vp.

Whereof the mower filleth not his hand: neither he that bindeth vp the sheaues, his bosome.

So that they which goe by, say not so much as the Lord prosper you: We wish you good lucke in ỹ name of the Lord.

De profundis. Psal. 130.

OUt of the deepe haue I called vnto thee, (O Lorde:) Lord heare my voyce.

Oh let thine eares consider well: the voyce of my complaint.

If thou Lord wilt be extreeme to marke what is done amisse: O Lord, who may abide it:

For there is mercy with thee: therfore shalt thou be feared.

I looke for the Lord, my soule doeth waite for him: in his word is my trust.

My soule fleeth vnto the Lord: before the morning watch, I say, before the morning watch.

O Israel trust in the Lorde, for with the Lord there is mercie: and with him is plenteous redemption.

And he shall redeeme Israel: from all his sinnes.

Domine non est. Psal 131.

LOrd, I am not high minded: I haue no proud lookes.

I doe not exercise my selfe in great matters: which are too high for me.

But

Moneth. The xxviij. day.

But I refraine my ſoule, and keepe it lowe, like as a childe that is weaned from his mother: yea, my ſoule is euen as a weaned childe.

O Iſrael truſt in the Lord: from this time forth for euermore.

Memento Domine. Pſal. 132.

Morning prayer.

LOrd remember Dauid: and al his trouble.

Howe he ſware vnto the Lord: and vowed a vowe vnto the Almightie God of Jacob.

I will not come within the tabernacle of mine houſe: nor clime vp into my bed.

I will not ſuffer mine eyes to ſleepe, nor mine eye lids to ſlumber: neither the temples of my head to take any reſt.

Untill I finde out a place for the temple of the Lorde: an habitation for the mightie God of Jacob.

Loe, We heard of the ſame at Ephrata: and found it in the wood.

We will goe into his tabernacle: and fall lowe on our knees before his footeſtoole.

Ariſe, O Lord, into thy reſting place: thou and the arke of thy ſtrength.

Let thy Prieſtes be clothed with righteouſneſſe: and let thy Saints ſing with ioyfulneſſe.

For thy ſeruant Dauids ſake: turne not away the preſence of thine anoynted.

The Lord hath made a faithfull othe vnto Dauid: and he ſhall not ſhrinke from it.

Of the fruite of thy body: ſhall I ſet vpon thy ſeate.

If thy children will keepe my couenant and my teſtimonies that I ſhal learne them: their children alſo ſhall ſit vpon thy ſeate for euermore.

For the Lord hath choſen Sion to bee an habitation for himſelfe: he hath longed for her.

This

Moneth. The xxviij. day.

This shall bee my rest for euer: here will I dwell, for I haue a delight therein.

I will blesse her vitailes with increase: and will satisfie her poore with bread.

I will decke her Priests with health: and her saints shall reioyce and sing.

There shall I make the horne of Dauid to florish: I haue ordeined a lanterne for mine anoynted.

As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne florish.

Ecce quam bonum. Psal. 133.

BEholde howe good and ioyfull a thing it is: brethren to dwell together in vnitie.

It is like the precious oyntment vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirtes of his clothing.

Like as the dewe of Hermon: which fell vpon the hill of Sion.

For there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal. 134.

BEholde (nowe) praise the Lord: all yee seruants of the Lord.

Ye that by night stand in the house of the Lord: euen in the courtes of the house of our God.

Lift vp your hands in the sanctuarie: and praise the Lord.

The Lord that made heauen and earth: giue thee blessing out of Sion.

Laudate nomen. Psal. 135.

OPraise the Lord, laud ye the Name of the Lord: praise it, O ye seruants of the Lord.

Ye that stand in the house of the Lord: in the courtes of the house of our God.

O praise the Lord, for the Lord is gratious: O sing prayses vnto his Name, for it is louely.

For why: the Lord hath chosen Jacob vnto himselfe: and Israel for his owne possession.

For I knowe that the Lorde is great: and that our Lord

Lord is aboue all gods.

Whatsoeuer the Lord pleased, that did hee in heauen and in earth: and in the sea, and in all deepe places.

He bringeth forth the cloudes from the endes of the world: and sendeth foorth lightnings with the rayne, bringing the windes out of his treasures.

He smote the first borne of Egypt: both of man and beast.

He hath sent tokens and wonders into the middest of thee, O thou land of Egypt: vpon Pharaoh and all his seruants.

He smote diuers nations: and slew mightie Kings.

Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Chanaan.

And gaue their land to bee an heritage: euen an heritage vnto Israel his people.

Thy Name, O Lord, endureth for euer: so doeth thy memoriall, O Lord, from one generation to another.

For the Lord will auenge his people: and be gratious vnto his seruants.

As for the images of the heathen, they are but siluer and golde: the worke of mens hands.

They haue mouthes, and speake not: eyes haue they, but they see not.

They haue eares, and yet they heare not: neither is there any breath in their mouthes.

They that make them, are like vnto them: and so are all they that put their trust in them.

Praise the Lord yee house of Israel: prayse the Lord ye house of Aaron.

Praise the Lord yee house of Leui: ye that feare the Lord, praise the Lord.

Praised be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

Euening prayer.

O Giue thankes vnto the Lord, for hee is gracious: and his mercie endureth for euer.

O giue thankes vnto the God of all gods: for his mercie endureth for euer.

O thanke the Lorde of all lordes: for his mercie endureth

endureth for euer.

Which onely doeth great Wonders: for his mercie endureth for euer.

Which by his excellent Wisedome made the heauens: for his mercie endureth for euer.

Which layd out the earth aboue the Waters: for his mercie endureth for euer.

Which hath made great lights: for his mercie endureth for euer.

The Sunne to rule ẏ day: for his mercie endureth for euer.

The Moone and the starres to gouerne the night: for his mercie endureth for euer.

Which smote Egypt with their first borne: for his mercie endureth for euer.

And brought out Israel from among them: for his mercie endureth for euer.

With a mightie hand and stretched out arme: for his mercie endureth for euer.

Which deuided the red Sea in two partes: for his mercie endureth for euer.

And made Israel to goe through the middest of it: for his mercie endureth for euer.

But as for Pharao and his hoste, hee ouerthrewe them in the red Sea: for his mercie endureth for euer.

Which ledde his people through the Wildernesse: for his mercie endureth for euer.

Which smote great Kings: for his mercie endureth for euer.

Yea, and slewe mightie Kings: for his mercie endureth for euer.

Sehon King of the Amorites: for his mercie endureth for euer.

And Og the King of Basan: for his mercie endureth for euer.

And gaue away their land for an heritage: for his mercie endureth for euer.

Euen for an heritage vnto Israel his seruant: for his mercie endureth for euer.

Which remembred vs when wee were in trouble: for his mercie endureth for euer.

And hath deliuered vs from our enemies: for his mercie endureth for euer.

Which giueth foode to all flesh: for his mercie endureth for euer.

O giue thankes vnto the God of heauen: for his mercie endureth for euer.

O giue thankes vnto the Lord of Lords: for his mercie endureth for euer.

Super flumina. Psal. 137.

BY the waters of Babylon wee sate downe and wept: when we remembred (thee) O Sion.

As for our harpes, we hanged them vp: vpon the trees that are therein.

For they that ledde vs away captiue, required of vs then a song and melodie in our heauinesse: sing vs one of the songs of Sion.

Howe shall we sing the Lords song: in a strange land?

If I forget thee, O Hierusalem: let my right hand forget her cunning.

If I do not remẽber thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Hierusalem in my mirth.

Remember the children of Edom, O Lord, in the day of Hierusalem: howe they said, Downe with it, downe with it, euen to the ground.

O daughter of Babylon, wasted with miserie: yea, happie shall he be that rewardeth thee as thou hast serued vs.

Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal 138.

I Will giue thanks vnto thee, O Lord, with my whole heart: euen before the gods will I sing praise vnto thee.

I will worship toward thy holy Temple, and praise thy Name, because of thy louing kindnesse and trueth: for thou hast magnified thy Name, and thy Word aboue all things.

When I called vpon thee, thou heardest me: and enduedst my soule with much strength.

All

Moneth. The xxix. day.

All the Kings of the earth shall praise thee, O Lorde: for they haue heard the words of thy mouth.

Yea, they shall sing in the Wayes of the Lord: that great is the glorie of the Lord.

For though the Lord be high, yet hath hee respect vnto the lowly: as for the proude, he beholdeth them a farre off.

Though I walke in the middest of trouble, yet shalt thou refresh me: thou shalt stretch foorth thine hand vpon the furiousnesse of mine enemies, and thy right hand shall saue me.

The Lord shall make good his louing kindnesse towarde mee: yea, thy mercie, O Lord, endureth for euer, despise not then the workes of thine owne hands.

Domine, probasti. Psal. 139.



Lord, thou hast searched me out, and knowen mee: thou knowest my downe sitting, and mine vprising, thou vnderstandest my thoughts long before. Morning prayer.

Thou art about my path, and about my bed: and spiest out al my wayes.

For loe, there is not a worde in my tongue: but thou, O Lorde, knowest it altogether.

Thou hast fashioned me behinde and before: and laid thine hand vpon me.

Such knowledge is too wonderfull and excellent for mee: I cannot attaine vnto it.

whither shall I goe then from thy spirit: or whither shall I goe then from thy presence:

If I clime vp into heauen, thou art there: If I go downe to hell, thou art there also.

If I take the Wings of the morning: and remaine in the vttermost parts of the sea.

Euen there also shall thy hand leade mee: and thy right hand shall holde me.

If I say, Peraduenture the darkenesse shall couer mee: then shall my night be turned to day.

Yea,

Moneth. The xxix. day.

Yea, the darkenesse is no darkenesse with thee, but the night is as cleare as the day: the darkenes and light (to thee) are both alike.

For my reines are thine: thou hast couered mee in my mothers wombe.

I will giue thankes vnto thee, for I am fearefully and wonderfully made: marueilous are thy workes, and that my soule knoweth right well.

My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

Thine eyes did see my substance, yet being vnperfect: and in thy booke were all my members written.

Which day by day were fashioned: when as yet there was none of them.

Howe deare are thy counsailes vnto me, O God: O howe great is the summe of them:

If I tell them, they are moe in number then the sande: when I wake vp, I am present with thee.

Wilt not thou slay the wicked, O God: depart from me ye bloodthirstie men.

For they speake vnrighteously against thee: and thine enemies take thy name in vaine.

Doe not I hate them, O Lord, that hate thee: and am not I grieued with those that rise vp against thee:

Yea, I hate them right sore: euen as though they were mine enemies.

Trie me, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

Looke well if there be any way of wickednesse in me: and leade me in the way euerlasting.

Eripe me Domine. Psal. 140.

DEliuer me O Lord from the euill man: and preserue me from the wicked man.

Which imagine mischiefe in their hearts: and stirre vp strife all the day long.

They haue sharpened their tongues like a serpent: Adders poyson is vnder their lippes.

Keepe mee, O Lord, from the handes of the vngodly:

preserue

preſerue me from the wicked men which are purpoſed to ouerthrowe my goings.

The proud haue laid a ſnare for mee, and ſpredde a net abroade with cordes: yea, and ſet trappes in my way.

I ſaid vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

O Lord God, thou ſtrength of my health: thou haſt couered my head in the day of battaile.

Let not the vngodly haue his deſire, O Lorde: let not his miſchieuous imagination proſper, leſt they be too proude.

Let the miſchiefe of their owne lippes fall vpon the head of them: that compaſſe me about.

Let hot burning coales fall vpon them: let them be caſt into the fire, and into the pit, that they neuer riſe vp againe.

A man full of wordes, ſhall not proſper vpon the earth: euil ſhall hunt the wicked perſon to ouerthrowe him.

Sure I am that the Lorde will auenge the poore: and maintaine the cauſe of the helpeleſſe.

The righteous alſo ſhall giue thanks vnto thy name: and the iuſt ſhall continue in thy ſight.

Domine clamaui. Pſal. 141.

LOrde, I call vpon thee, haſte thee vnto me: and conſider my voyce, when I crie vnto thee.

Let my prayer be ſet foorth in thy ſight as the incenſe: and let the lifting vp of my hands be an euening ſacrifice.

Set a watch (O Lorde) before my mouth: and keepe the doore of my lippes.

O let not mine heart be inclined to any euill thing: let mee not be occupied in vngodly workes, with the men that worke wickednes, leaſt I eate of ſuch things as pleaſe them.

Let the righteous rather ſmite me friendly: and reproue me.

But let not their precious balmes breake mine head: yea, I will pray yet againſt their wickedneſſe.

Let their iudges be ouerthrowen in ſtony places: that they may heare my wordes, for they are ſweete.

Our bones lye ſcattered before the pit: like as when one breaketh and heweth wood vpon the earth.

Moneth The xxix. day.

But mine eyes looke vnto thee, O Lorde God: in thee is my trust, O cast not out my soule.

Keepe me from the snare which they haue layde for me: and from the trappes of the wicked doers.

Let the vngodly fall into their owne nettes together: and let me euer escape them.

Voce mea ad Dominum. Psal. 142.

Euening prayer.

I Cried vnto the Lord with my voyce: yea, euen vnto the Lord did I make my supplication.

I powred out my complaintes before him: and shewed him of my trouble.

When my spirite was in heauinesse, thou knewest my path: in the way wherein I walked, haue they priuily laide a snare for me.

I looked also vpon my right hand: and sawe there was no man that would knowe me.

I had no place to flee vnto: and no man cared for my soule.

I cryed vnto thee, O Lord, and saide: thou art my hope, and my portion in the land of the liuing.

Consider my complaint: for I am brought very lowe.

O deliuer me from my persecutours: for they are too strong for me.

Bring my soule out of prison, that I may giue thankes vnto thy name: which thing if thou wilt graunt mee, then shall the righteous resort vnto my companie.

Domine exaudi. Psal. 143.

HEare my prayer, O Lorde, and consider my desire: hearken vnto me for thy trueth and righteousnes sake.

And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

For the enemie hath persecuted my soule, hee hath smitten my life downe to the ground: he hath laide me in the darkenesse, as the men that haue bene long dead.

Therefore is my spirite vexed within mee: and my heart within me is desolate.

Yet doe I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

I stretch foorth my handes vnto thee: my soule gaspeth vnto

vnto thee as a thirstie land.

Heare me, O Lorde, and that soone, for my spirite waxeth faint: hide not thy face from me, lest I be like vnto them that goe downe into the pit.

O let me heare thy louing kindenesse betimes in the morning, for in thee is my trust: shewe thou me the way that I should walke in, for I lift vp my soule vnto thee.

Deliuer me, O Lorde, from mine enemies: for I flee vnto thee to hide me.

Teach me to doe the thing that pleaseth thee, for thou art my God: let thy louing spirit leade me foorth into the land of righteousnesse.

Quicken me, O Lorde, for thy names sake: and for thy righteousnesse sake bring my soule out of trouble.

And of thy goodnesse slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus Dominus. Psal. 144.

Morning prayer.

BLessed be the Lord my strength: which teacheth my handes to warre, and my fingers to fight.

My hope and my fortresse, my castle and deliuerer, my defender, in whom I trust: which subdueth my people that is vnder me.

Lorde, what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him:

Man is like a thing of nought: his time passeth away like a shadowe.

Bowe the heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

Cast foorth the lightning, and teare them: shoote out thine arrowes, and consume them.

Send downe thine hand from aboue: deliuer me, and take me out of the great waters, from the hand of strange childrē.

Whose mouth talketh of vanitie: and their right hand is a right hand of wickednesse.

Moneth. The xxx. day.

I will sing a newe song vnto thee, O God: and sing prayses vnto thee vpon a ten stringed Lute.

Thou hast giuen victorie vnto Kings: and hast deliuered Dauid thy seruant from the perill of the sworde.

Saue me, and deliuer me from the hand of strange children: whose mouth talketh of vanitie, and their right hande is a right hand of iniquitie.

That our sonnes may growe vp as the yong plants: and that our daughters may bee as the polished corners of the temple.

That our garners may be full and plenteous with all maner of store: that our sheepe may bring foorth thousands and ten thousands in our streetes.

That our oxen may be strong to labour, that there bee no decay: no leading into captiuitie, and no complayning in our streetes.

Happie are the people that be in such a case: yea, blessed are the people which haue the Lord for their God.

Exaltabo te Deus. Psal. 145.

I will magnifie thee, O God, my King: and I will prayse thy name for euer and euer.

Euery day will I giue thankes vnto thee: and praise thy name for euer and euer.

Great is the Lorde, and marueilous worthie to be praised: there is no end of his greatnesse.

One generation shall praise thy workes vnto another: and declare thy power.

As for me, I will be talking of thy worship: thy glory, thy praise, and wonderous workes.

So that men shall speake of the might of thy marueilous actes: and I will also tell of thy greatnesse.

The memoriall of thine aboundant kindnes shalbe shewed: and men shall sing of thy righteousnesse.

The Lord is gracious and mercifull: long suffering, and of great goodnesse.

The Lorde is louing vnto euery man: and his mercie is ouer all his workes.

All thy workes praise thee, O Lorde: and thy Saintes

giue

giue thankes vnto thee.

They shew ỹ glory of thy kingdome: & talke of thy power.

That thy power, thy glory, and mightinesse of thy kingdome: might be knowen vnto men.

Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.

The Lorde vpholdeth all such as fall: and lifteth vp all those that be downe.

The eyes of all waite vpon thee, O Lord: and thou giuest them their meate in due season.

Thou openest thine hand: and fillest all things liuing with plenteousnesse.

The Lord is righteous in all his wayes: and holy in all his workes.

The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.

He will fulfill the desire of them that feare him: he also will heare their cry, and will helpe them.

The Lord preserueth al them that loue him: but scattereth abroade all the vngodly.

My mouth shall speake the praise of the Lorde: and let all flesh giue thankes vnto his holy name for euer and euer.

Lauda anima mea. Psal. 146.

PRaise the Lord, O my soule, While I liue wil I praise the Lord: yea, as long as I haue any being, I wil sing praises vnto my God.

O put not your trust in princes, nor in any child of man: for there is no helpe in them.

For when the breath of man goeth foorth, he shall turne againe to his earth: and then all his thoughts perish.

Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lord his God.

Which made heauen and earth, the sea and al that therein is: which keepeth his promise for euer.

Which helpeth them to right that suffer wrong: which feedeth the hungrie.

The Lorde looseth men out of prison: the Lorde giueth sight to the blinde.

Moneth. The xxx. day.

The Lord helpeth them that are fallen: the Lord careth for the righteous.

The Lord careth for the strangers, hee defendeth the fatherlesse, and widowe: as for the way of the vngodly, he turneth it vpside downe.

The Lorde thy God, O Sion, shal be king for euermore: and throughout all generations.

Laudate Dominum. Psal. 147.

Euening prayer.

O Praise the Lorde, for it is a good thing to sing prayses vnto our God: yea, a ioyfull and pleasant thing it is to be thankefull.

The Lord doeth builde vp Hierusalem: and gather together the outcastes of Israel.

He healeth those that are broken in heart: and giueth medicine to heale their sickenesse.

Hee telleth the number of the starres: and calleth them all by their names.

Great is our Lorde, and great is his power: yea, and his wisdome is infinite.

The Lord setteth vp the meeke: and bringeth the vngodly downe to the ground.

O sing vnto the Lorde with thanksgiuing: sing prayses vpon the harpe vnto our God.

Which couereth the heauen with cloudes, and prepareth raine for the earth: and maketh the grasse to growe vpon the mountaines, and herbe for the vse of men.

Which giueth fodder vnto the cattell: and feedeth the yong rauens that call vpon him.

He hath no pleasure in the strength of an horse: neither delighteth he in any mans legges.

But the Lordes delight is in them that feare him: and put their trust in his mercie.

Praise the Lord, O Hierusalem: praise thy God, O Sion.

For he hath made fast the barres of thy gates: and hath blessed

blessed be thy children within thee.

He maketh peace in thy borders: and filleth thee with the flowre of wheate.

He sendeth foorth his commaundement vpon earth: and his worde runneth very swiftly.

He giueth snowe like wooll: and scattereth the hoare frost like ashes.

He casteth foorth his yce like morsels: who is able to abide his frost?

He sendeth out his worde, and melteth them: he bloweth with his winde, and the waters flowe.

He sheweth his worde vnto Jacob: his statutes and ordinances vnto Israel.

He hath not dealt so with any nation: neither haue the heathen knowledge of his lawes.

Laudate Dominum. Psal. 148.

O Praise the Lord of heauen: praise him in the height.

Praise him all yee Angels of his: prayse him all his hoste.

Prayse him Sunne and Moone: praise him all yee starres and light.

Prayse him all ye heauens: and ye waters that bee aboue the heauens.

Let them praise the name of the Lorde: for hee spake the worde, and they were made, hee commanded, and they were created.

He hath made them fast for euer and euer: hee hath giuen them a lawe which shall not be broken.

Praise the Lord vpon earth: ye Dragons and all deepes.

Fire and haile, snow and vapours: winde and stormie, fulfilling his worde.

Mountaines and all hilles: fruitfull trees, and all Cedars.

Beastes and all cattel: wormes, and feathered foules.

Kings of the earth, and all people: princes, and all iudges of the world.

Yong men and maidens, olde men and children, prayse the name of the Lord: for his name onely is excellent, & his praise aboue heauen and earth.

Moneth. The xxx. day.

He shall exalt the horne of his people, all his Saintes shall praise him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lorde a newe song: let the congregation of Saints praise him.

Let Israel reioyce in him that made him: and let the children of Sion be ioyful in their king.

Let them praise his name in the daunce: let them sing praises vnto him with Tabret and Harpe.

For the Lord hath pleasure in his people: and helpeth the meeke hearted.

Let the Saintes be ioyful with glorie: let them reioyce in their beddes.

Let the praises of God be in their mouth: and a two edged sword in their hands.

To be auenged of the heathen: and to rebuke the people.

To bind their kings in chaines: & their nobles with linkes of yron.

That they may be auenged of them, as it is written: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Praise God in his holinesse: praise him in the firmament of his power.

Praise him in his noble actes: praise him according to his excellent greatnesse.

Praise him in the sound of the Trumpet: praise him vpon the Lute and Harpe.

Praise him in the Cymbals and daunces: praise him vpon the strings and pipe.

Praise him vpon the well tuned Cymballes: praise him vpon the loude Cymballes.

Let euery thing that hath breath: praise the Lord.

FINIS.

Certaine godly prayers to be *vsed for sundrie purposes.*

A generall confession of sinnes, to be saide euery morning.

O Almightie God our heauenly Father, I confesse and knowledge, that I am a miserable and a wretched sinner, and haue manifolde wayes most grieuously transgressed thy most godly commaundementes, through wicked thoughts, vngodly lustes, sinfull woordes and deeds, committed al my whole life. In sinne am I borne and conceiued, and there is no goodnesse in mee, in as much as if thou shouldest enter into thy narrowe iudgement with mee, iudging me according vnto the same, I were neuer able to suffer and abide it, but must needes perish and bee damned for euer: So little helpe, comfort, or succour is there either in mee, or in any other creature. Onely this is my comfort (O heauenly Father) that thou diddest not spare thy onely deare beloued Sonne, but diddest giue him vp vnto the most bitter, and most vile & slaunderous death of the crosse for me, that he might so pay ỹ ransome for my sinnes, satisfie thy iudgement, still and pacifie thy wrath, reconcile mee againe vnto thee, and purchase me thy grace & fauour, & euerlasting life. Wherefore, through the merite of his most bitter death and passion, and through his innocent bloodshedding, I beseech thee, O heauenly father, ỹ thou wilt vouchsafe to be gracious & mercifull vnto me, to forgiue and pardon me of all my sinnes, to lighten my heart with thy holy Spirite, to renue, confirme, & strengthen me with a right and perfect faith, and to enflame mee in loue towarde thee and my neighbour, that I may henceforth with a willing and glad heart, walke as it becommeth mee in thy most godly commaundements, and so glorifie and prayse thee euerlastingly. And also that I may with a free conscience & quiet heart, in all manner of temptations, afflictions, or necessities, & euen in the very pangs of death, crie boldly & merily vnto thee, & say, I beleeue in God the father almighty, maker of heauen & earth, and in Iesus Christ, &c. But, O Lord

God

Godly prayers.

God heauenly father, to comfort my selfe in affliction and temptation with these articles of the Christian fayth, it is not in my power, for faith is thy gift: & for as much as thou wilt be prayed vnto, and called vpon for it, I come vnto thee, to pray and beseech thee, both for that and for all other my necessities, euen as thy deare beloued Sonne our Sauiour Iesus Christ himselfe hath taught vs, And from the very bottome of my heart I crie, and say, Our father which art in heauen, hallowed be thy Name, &c.

A prayer to be said in the Morning.

O Mercifull Lord God heauenly father, I render most high laudes, prayse, and thankes vnto thee, that thou hast preserued mee both this night, and all the time and dayes of my life hitherto, vnder thy protection, and hast suffered me to liue vnto this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue mee this day, and the residue of my whole life, from henceforth into thy tuition, ruling and gouerning mee with thy holy Spirite, that all maner of darkenesse, of misbeliefe, infidelitie, and of carnall lustes and affections, may bee vtterly chased and driuen out of my heart, and that I may bee iustified and saued both body and soule through a right and perfect faith, and so walke in the light of thy most godly trueth, to thy glory and praise, and to the profite and furtherance of my neighbour, through Iesus Christ our Lorde and Sauiour. Amen.

Another prayer for the Morning.

O Almightie and most gracious GOD, we heartily thanke thee for the sweete sleepe and comfortable rest which thou hast giuen vs this night: and forasmuch as thou hast cõmaunded by thy holy Word that no man should bee idle, but all occupied in godly and vertuous exercises, euery man according to his calling: We most humbly beseech thee that thine eyes may attende vpon vs, dayly

daily defend vs, cherish, comfort, and gouerne vs, and all our counsailes, studies, and labours, in such wise, that wee may spend and bestowe this day according to thy most holy will, without the hurting of our neighbours, and that we may diligently and warily eschew and auoid all things that should displease thee, set thee alwayes before our eyes, liue in thy feare, working that which may be found acceptable before thy diuine Maiestie, through Christ our Lord. Amen.

A prayer for the Euening.

O Most mightie Lord our father, and God euerlasting, full of pitie & compassion, we acknowledge and confesse, that wee be not worthie to lift vp our eyes to heauen, much lesse to present our selues before thy maiestie, with confidence that thou wilt heare our prayers, and graunt our requests, if wee consider our owne deseruing. For our consciences doe accuse vs, and our sinnes witnesse against vs, and wee knowe that thou art an vpright iudge, which doest not iustifie the sinners and wicked men, but punishest the faults of all such as transgresse thy commandements. Yet most mercifull father, sith it hath pleased thee to command vs to cal on thee in al our troubles and aduersities, promising euen then to helpe vs, when wee feele our selues (as it were) swallowed vp of death and desperation: wee vtterly renounce all worldly confidence, and flee to thy soueraigne bountie, as our onely stay and refuge, beseeching thee not to call to remembrance our manifolde sinnes and wickednesse, whereby wee continually prouoke thy wrath and indignation against vs, neither our negligence and vnkindenesse, which haue neither worthily esteemed, nor in our liues sufficiently expressed the sweete comfort of thy Gospell reuealed vnto vs, but rather to accept the obedience and death of thy sonne Jesus Christ, who by offering vp his body in Sacrifice once for all, hath made sufficient recompence for all our sinnes. Haue mercy therefore vpon vs, O Lord and forgiue vs our offences. Teach vs by thy holy Spirit, that wee may rightly weigh them, & earnestly repent for the same:

same: and so much the rather, O Lord, because that the reprobate, and such as thou hast forsaken, cannot prayse thee, nor call vpon thy name: but the repenting heart, the sorowfull minde, the conscience oppressed, hungring and thirsting for thy grace, shall euer set foorth thy prayse and glorie. And albeit we be but wormes and dust, yet thou art our Creator, and we be the worke of thy handes: yea, thou art our father, and wee thy children: thou art our shepheard, and wee thy flocke: thou art our redemer, and we the people whom thou hast bought: thou art our God, and wee thine inheritance. Correct vs not therefore in thine anger, O Lord, neither according to our deserts punish vs, but mercifully chastise vs with a fatherly affection, that all the world may knowe that at what time soeuer a sinner doeth repent him of his sinne, from the bottome of his heart, thou wilt put away his wickednesse out of thy remembrance, as thou hast promised by thine holy Prophet.

Finally, forasmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordeined him the day to trauerle: Graunt, O deare Father, that wee may so take our bodily rest, that our soules may continually watch for the time that our Lorde Jesus Christ shall appeare for our deliuerance out of this mortall life, and in the meane season that wee, not ouercome by any fantasies, dreames, or other temptations, may fully set our mindes vpon thee, loue thee, feare thee, and rest in thee: Furthermore, that our sleepe be not excessiue or ouermuch, after the insatiable desires of our flesh: but onely sufficient to content our weake nature, that we may be the better disposed to liue in al godly conuersation, to the glorie of thy holy name, and profite of our brethren. Amen.

A most necessarie prayer.

LOrde Jesus Christ, which art the true Sunne of the world, euermore arising, and neuer going downe, which by thy most wholesome appearing and light, doest bring foorth, preserue, nourish, and refresh all things, as well that are in heauen, as also that are

on earth, wee beseech thee mercifully and fauourably to shine into our hearts, that the night and darkenesse of sinnes, and the mists of errours on euery side driuen away, thou brightly shining within our hearts, we may all our life space go without any stumbling or offence, and may decently and seemely walke (as in the day time) being pure and cleane from the workes of darkenesse, and abounding in all good workes which God hath prepared for vs to walke in, Which with the father and with the holy Ghost liuest and reignest for euer and euer. Amen.

The prayer of Manasseh King of the Iewes.

O Lord Almightie, God of our fathers, Abraham, Isaac and Jacob, and of their righteous seede, which hast made heauen and earth with al their ornament, which hast bound the sea by the word of thy commandement, which hast shut vp the deepe and sealed it by thy terrible and glorious name, whome all doe feare and tremble before thy power: for the maiestie of thy glorie can not bee borne, and thine angrie threatning toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearchable. For thou art the most high Lord, of great compassion, long suffring, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnes hast promised [a] repentance and forgiuenesse to them that sinne against thee, and for thine infinite mercies hast appoynted repentance vnto sinners that they may bee saued. Thou therefore, O Lord, that art the God of the iust, hast not appoynted repentance to the iust, as to Abraham, and Isaac and Jacob, which haue not [b] sinned against thee, but thou hast appoynted repentance vnto mee that am a sinner: for I haue sinned aboue the number of the sand of the sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthie to behold and see the height of the heauens for the multitude of mine vnrighteousnesse. I am bowed downe with many yron bands, that I cannot

a Thou hast promised that repentance shall be the way for them to returne to thee.

b He speaketh this in comparison of him selfe and those holy fathers which haue their commendation in the Scriptures, so that in respect of himselfe hee calleth their sinnes nothing, but attributeth vnto them righteousnesse.

cannot lift vp mine head, neither haue any release. For I haue prouoked thy Wrath and done euill before thee. I did not thy Will, neither kept I thy commandements. I haue set vp abominations and haue multiplied offences. Now therefore I bowe the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgiue mee: O Lorde forgiue mee, and destroy mee not with my transgressions. Be not angrie with mee for euer by reseruing euill for mee, neither condemne mee into the lower partes of the earth. For thou art the God, euen the God of them that repent: and in mee thou wilt shewe all thy goodnesse: for thou wilt saue me that am vnworthie, according to thy great mercie: therefore I will praise thee for euer all the dayes of my life. For all the power of the heauens prayse thee, and thine is the glorie for euer and euer, Amen.

A prayer conteining the duetie of euery true Christian.

O Most mightie God, mercifull and louing Father, I wretched sinner come vnto thee in the name of thy dearely beloued Sonne Jesus Christ my onely Sauiour and redeemer: and most humbly wee beseech thee for his sake to be mercifull vnto me, and to cast all my sinnes out of thy sight and remembrance, through the merites of his bloodie death and passion.

Powre vpon me (O Lord) thy holy spirit of wisdome and grace: Gouerne and leade me by thy holy word, that it may be a lanterne vnto my feete, and a light vnto my steps. Shew thy mercy vpon me, and so lighten the naturall blindnesse and darkenesse of my heart through thy grace, that I may daily be renewed by the same spirit and grace: By the which (O Lord) purge the grossenesse of my hearing & vnderstanding, that I may profitably reade, heare, and vnderstand thy word and heauenly Will, beleeue, and practise the same in my life and

and conuerſation, and euermoꝛe holde faſt that bleſſed hope of euerlaſting life.

Moꝛtifie and kill all vice in mee, that my life may expꝛeſſe my faith in thee: mercifully heare the humble ſute of thy ſeruant, and graunt me thy peace all my dayes: Graciouſly pardon mine infirmities, and defend me in all dangers of bodie, goods and name: but moſt chiefly my ſoule againſt all aſſaults, temptations, accuſations, ſubtill batts and ſleights of that olde enemie of mankinde Satan that roaring lyon, euer ſeeking Whom he may deuoure.

And here (O Loꝛd) I pꝛoſtrate, With moſt humble minde craue of thy diuine maieſtie, to bee mercifull vnto the vniuerſall Church of thy ſonne Chꝛiſt: and eſpecially accoꝛding to my bounden duetie beſeech thee foꝛ his ſake to bleſſe, ſaue, and defend the pꝛincipall member thereof, thy ſeruant our moſt deare and ſoueraigne Ladie Queene Elizabeth, encreaſe in her Royall heart true faith, godly zeale, and loue of the ſame: And graunt her victoꝛie ouer all her enemies, a long, pꝛoſperous, and honourable life vpon earth, a bleſſed ende, and life euerlaſting.

Moꝛeouer, O Loꝛd, graunt vnto her Maieſties moſt honourable Counſellours, and euery other member of this thy Church of England, that they and We in our ſeuerall callings, may truely, and godly ſerue thee: Plant in our hearts true feare and honour of thy name, obedience to our Pꝛince, and loue to our neighbours: Encreaſe in vs true faith and religion: Repleniſh our mindes With all goodneſſe, and of thy great mercy keepe vs in the ſame till the end of our liues: Giue vnto vs a godly zeale in pꝛayer, true humilitie in pꝛoſperitie, perfect patience in aduerſitie, and continuall ioy in the holy Ghoſt.

And laſtly I commend vnto thy fatherly pꝛotection, all that thou haſt giuen me, as Wife, childꝛen and ſeruants: Aide me O Loꝛd, that I may gouerne, nouriſh, & bꝛing them vp in thy feare & ſeruice. And foꝛ as much as in this Woꝛld I muſt alWayes be at Warre and ſtrife, not With one ſoꝛt of enemies, but With an infinite number, not onely With fleſh and blood,

but

but with the deuil which is the prince of darkenesse, and with wicked men executors of his most damnable will: and Grant me therefore thy grace, that being armed with thy defence, I may stand in this battell with an inuincible constancie against all corruption, which I am compassed with on euery side, vntill such time as I hauing ended the combate, which during this life I must susteine, in the end I may attaine to thy heauenly rest, which is prepared for mee and all thine elect, through Christ our Lord and only Sauiour.

AMEN.

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